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THE COMPARATIVE STUDY OF THE HISTORY OF RELIGIOUS BELIEFS.

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I REGRET very much to notice that the comparative study of the history of religious beliefs is sometimes called the study of comparative religion. The expression has the advantage of brevity, but it cannot be said to be equally happy from the point of view of accuracy. And this is only one of several other apparently unimportant usages which tend to deprive one of the most fascinating branches of modern studies of its real significance and importance. As I pointed out as long ago as 1881 :

" There is a way of comparing religions one with another which leads to mere truisms. It is not uncommon even now to find such comparisons made with the object of invoking interest in other religions than our own, by showing that they teach some things which are also held among us. The Sinhalese have an epithet which they apply in good-humored sarcasm to Europeans, and which means " fellows with hats, hat-fellows " (*toppi-kārayo*). These fellows with the hats and eighty-ton and electric cars and other signs of artistic and spiritual pre-eminence, are sometimes gifted with a sublime and admirable self-complacency which leads them to be surprised when they find simple truths of morality, or good sense in philosophy, taught among peoples who are not white and who go bare-headed. . . . I beg to deprecate very strongly . . . the habit of judging other religions by the

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degree of resemblance they bear to our own. There are ideas in Buddhism, for instance, with which we can heartily sympathize. But the most instructive points in the history of that, or of any other religion, are often those with which we can least agree."

There is another method of studying other religions, which leads people astray; that is, the endeavor to found on any similarity of ideas which presents itself in two religions the conclusion that the latter of the two has necessarily borrowed from the older. There are many things, for instance, in Buddhist legends and Buddhist sayings which bear at first sight a most striking resemblance to passages in the New Testament. But it does not therefore follow in the least that any borrowing has taken place. Chalk cliffs in China may resemble chalk cliffs on the southern coast of England, but they have no connection one with another, except that both are the result of similar causes.

There is yet another wrong method in the comparative study of religious beliefs; that is, the method which seeks to compare religions in order to find out the points in which they all agree, on the ground that the universal testimony of mankind must of course be true. This is only the *quod semper, quod ubique, quod ab omnibus* of the Catholic Church applied in a way which makes it much the same as another old saying —*Vox populi vox Dei.* As a matter of fact the most universal and catholic beliefs, such as those in witchcraft and astrology, are usually the most erroneous. If a belief has been widely held, that only means that it fits in with the average intelligence of the majority of mankind, and a greater writer has reminded us of the fact that most men are the contrary of wise. We are not likely to find an infallible guide concealed behind the veil of multiform error. And the only true method of the comparative study of religious beliefs is as wide as the poles asunder from all this self-complacent and superficial work. To understand the spirit which ought to animate it, would it not be well to consider for a moment the real meaning of the latest method in historical inquiry generally, and then to apply the results to this special and most interesting branch ?

If most men of the passing generation were asked to name the distinguishing characteristic of the present age, they would very probably answer that it is the progress of science. The newspapers are never tired of telling us of the "wonderful works" of steam and electricity. And even in our schools of learning we find the old studies being pushed aside to make way for technical instruction in scientific matters. So entrancingly interesting are many of the problems raised, so full of promise are the results achieved, so rich in pecuniary profit and worldly advantage are the applications of some of those results, that many of the most vigorous and acute intellects find themselves attracted to these new studies. It would be impossible now, and would not be desirable even were it possible, to attempt to impose any check upon the enthusiasm which adds so much not only to our comfort but to our knowledge. There is another side, however, to the question, which should not be forgotten. It is not only theologians who have cause to complain of the evils of a too exclusive devotion to what are properly called scientific pursuits. And there is a real truth in the objections felt by many earnest minds to the materialistic tone which too often accompanies the exclusive familiarity with material things. It is a truism that no amount of progress in science can help us to solve the ultimate problems of existence, can find for us a guiding rule in the conduct of life, or can give us a decision on any of those questions in religion which have still lost none of their importance in the minds of men.

From this point of view it is a source of reasonable regret that in our most ancient and famous schools of learning the question of education should still be discussed as one between literature, or especially classics, on the one hand, and science on the other. The reason why this is so is simply historical. At the time when our ancient seats of learning were first established it was precisely the literature of Greece and Rome that contained within itself all that, apart from theology, was then held most essential to education. For it acted upon the minds of those familiar with it like the discovery of a new world full of a wisdom and a culture that were at the same time a revelation and

an incentive. It was almost inevitable that each new university should be founded on general lines similar to the older existing ones, whose fame loomed so large in the minds of the founders of the new. And now we find the advocates of science jeering with ceaseless mockery at the foolishness of studying dead languages that are of no use to anybody, and exclaiming with bitterness at the neglect of the study of the real facts of nature, so full of immediate material advantage to mankind. In this battle between classics and science it is not difficult to see on which side the advantage lies, to which side victory inclines. Judged by the standard of the money expended—a very excellent test of popularity in this age of the worship of Mammon—we see that science is very rapidly gaining. In the newest universities it is technical instruction which is chiefly emphasized. Classics are scarcely pursued beyond the point required for the technical purposes of the pedagogue, and a complete mastery of the classics is almost unknown. While even in the older universities the new buildings erected, the new professorships founded, the new museums opened, and the new books bought, are overwhelmingly in favor of the scientific as against the classical branch of education. It seems as if there could be no doubt as to the ultimate result, and that classics are doomed to fill a comparatively insignificant rôle in the education of the future.

But is it quite certain that the battle will always lie between classics and science? Is it not possible that the question may assume another aspect? Side by side with the discoveries of science, with which the classical man has often no sympathy, the last generation or two has seen the rise also of another field of inquiry—the discovery of new literatures for which the classical man often feels little less than contempt. There is no necessity to discuss the point whether, even as literature, this contempt for the wisdom of the East is entirely justified. For with this discovery of the documents has arisen a new method of using them, diametrically opposed to the method by which the study of classical literature has for the most part been pursued. The classical student might perhaps be able to afford to

despise the literature, but the new method of inquiry has come to stay. That method is the comparative study of historical data; the method of looking at a literature—not at all with the object of finding in it the Absolute Truth, or of picking out in it striking phrases and poetical beauties—but of finding out, by a comparison of the course of human thought, in different ages and in different countries, the sequence of ideas which has developed from the earliest beginnings of thought into what is called the civilization of to-day.

It is not too much to say that this new method, applied not only to the data already known, but also the new discoveries in Egypt and Mesopotamia, in India and in China, is fast tending to revolutionize our ideas of history. When we were boys history meant the study of a century or two of Greece and Rome, oblivious of the centuries that lay behind. Then with a jump we came to the French Revolution. And an epitome of the battles and politics of our native country was held to complete the picture. The history of Greece and Rome was called "ancient history." And in "ancient" and "modern" history alike the stress was laid upon romantic incidents and personal adventures, upon fights and dynastic intrigues, rather than upon the evolution of social institutions and the growth of human ideas. There was no trace of what, for want of a better word, we must call *Weltgeschichte*, and each event recorded was regarded as completely isolated, unconnected, as cause or as effect, with what followed or with what had gone before.

But in the new method all this has been changed. The personal details, the stories of battles, the perfidies of courts, have faded into insignificance. To the eye of the scholar who is learning year by year to have a clearer vision of the great panorama of history, the matters that loom largest are the social institutions, the religious beliefs, the scientific theories, and the philosophical ideas which continue steady in their growth and change, while dynasties rise and fall.

Documents known so long are eagerly scoured afresh for the evidence they throw upon these new problems. And each new document, as it comes to light, and yields up its secrets to the

patient explorers in the newer fields, is judged—not only from the artistic but chiefly from the historical standpoint—by the new evidence it affords to confirm, or throw light upon, the old. Each new fact is not regarded as an isolated experience; but, compared with similar facts occurring elsewhere under similar conditions, is found to fit into the general scheme as a lost piece fits into an imperfect puzzle. In this way it gains a new importance. The old Brahmins cannot compare for a moment in artistic power with Homer or Hesiod. But the interpretation of their uncouth hymns has shed a flood of light upon the history of the conceptions which finally grew out into the philosophies of India and of Greece; and it has helped us to understand the manner of the growth of religious conceptions throughout the world. The law-books of the Brahmins contain no personal details, have no literary beauty, and tell us nothing about what laws humanity should now enact or carry out. But they throw the most valuable light on the growth of institutions in that master race of the world to which we have the honor to belong; and they have given us a solid basis for an impregnable theory of the history of law.

All this is of no moment to the utilitarian on the one hand, or the dullard on the other. For those who judge of the advantage of a study from the point of view of its usefulness only—meaning by its usefulness the material comfort which it brings in its wake, or (more usually, it is to be feared) merely the number of dollars which may be gained through the pursuit of it—for all such these researches can have no charm. And it must be confessed that they are not without a special difficulty of their own. The collection of facts may not seem more difficult in history than it is in science. But it really *is* more difficult, because the facts which are of importance are ideas. And not only are ideas less easy both to grasp and to handle than concrete statements of material fact, but the ideas in ancient times are apt to be so completely different from our own, so strange, so apparently illogical, that it is often most difficult to understand what, for instance, the expressions used in the Vedic hymns, or in the Buddhist psychology, or in the Assyrian

legends, or in the ancient records of Egypt, are really meant to convey. And besides that, the results of comparative study lie beyond the grasp of the mere specialist, however accurate he be in his own department. To understand and appreciate the real meaning and significance of what he discovers in his own field, the specialist must have not only a general knowledge of the results which have been reached in other similar fields, but he must also have the necessary criticism to enable him to judge who are those workers in other fields, whose conclusions he can use with confidence. No man can be expected to be able to master the original records in more than one or two branches of historical inquiry. But to contribute anything of material value to comparative studies there is required a first-hand knowledge of the prime sources in one field at least, a thorough training in historical criticism, a breadth of view which shall inspire interest in the greater problems at issue, and the mature and sober judgment which shall enable him to use his knowledge and experience aright.

But these difficulties seem to vanish away before the enthusiasm which is born of the transcendent charm of these all-engrossing pursuits. The student is fired with the consciousness that he is launched upon what is in effect a new departure —that instead of threshing out over and over again questions practically long ago decided, instead of reading over again classical texts which have each of them been read and edited and translated times without number, instead of dealing with minute problems of grammatical construction, or attempting the almost hopeless task of finding a correct reading in some corrupt Greek chorus, which has occupied the attention of generations of competent scholars—instead of all this, the student feels that every hour of the passionate patience which he devotes to these new fields is accumulating facts which add to the positive knowledge of humanity, and helping to solve some of the greatest problems which have ever attracted the enthusiastic interest of mankind.

This fundamental change in the idea of what history means is only one example more of precisely that phase of evolution

with which the new historical method is concerned. For that is just the evolution of ideas. And this change of method in history runs on all fours with the change of method in science. Time was when science was chiefly a matter of descriptive analysis, and the popular conception of science is still often confined to the giving of new Greek or Latin names to some insignificant variety of animal or plant, or the exhibition in a pickle-jar of some strange lizard or other biological curiosity, or the mixing, with striking transmutation of color, of some new chemical compound. But in the new science it matters little whether a new specimen or a new chemical is beautiful or curious in itself. Its importance is its position as a link in a chain of cause and effect, or the light which it throws on the comparative studies which are now dominating so many fields of science. It is no valid objection to this that Darwin's volumes give an account of historical sequences, and were in fact therefore more historical than scientific: for they are not the outcome of historical criticism, or of the method of the comparative study of historical data. The fact remains that, due no doubt to similar causes, a similar idea has come to reign simultaneously, but independently, over two realms of inquiry.

In neither case are the results reached at any time regarded as statements of truth, that will never need restatement. It is the new *method* of inquiry that is the characteristic distinction —the method which does not aim at the impossible, which is quite satisfied to ignore first causes and ultimate destinies in order to concentrate its attention on the observation of sequences, however apparently unimportant ;—which acts not like the child stretching out its puny hand after the moon, but like the mature man, slowly adding step to step, that he may climb a height ;—the method which simply and humbly lays brick upon brick, careless that future labor shall cover up the work, because serenely confident that it must form the basis of any future superstructure of the glorious Palace of Truth.

To no subject has this method been applied with so much promise as to the study of the religious beliefs of antiquity. The very strength of the results already achieved lies in the fact

that the work has been, not to formulate opinions on religious Truths, but merely to compare sequences and ideas. Absolute Truth has been proclaimed from millions of pulpits and altars, in hundreds of languages, century after century. But neither the progress made, nor the unanimity reached, can lay claim to much definite result. The results of the new method may be easily overlooked, their importance may be ignored, and they certainly have not as yet reached the ears of the masses of the people. But they will gradually filtrate from the professor's chair or the scholar's study to the teacher's desk, and will finally invade even the editor's office and the parson's vestry. It is a common truism that it is impossible to know one language without knowing another, and the saying may be applied with at least equal force to religions. Surely, knowledge of the process through which the other religions of the world have passed, cannot fail to throw light upon the origin and history of our own. And as every Christian, however much he may differ from other Christians on points of Christian doctrine, desires only truth, he need not fear the result.

The first sequence of most importance is naturally that which deals with the idea of God. We find that religions throughout the world follow one definite line of development in the sequence of ideas about Divine Beings. Starting from the animistic standpoint, which postulates souls in them as a good working hypothesis to explain the phenomena of all natural forces, we find universally that the second stage (wherever there has been a second stage) is that of Polytheism, in which a limited number of the greater souls of nature form a Pantheon by themselves above, and remote from all the lesser spirits of animism, which none the less continue to survive. In five, or perhaps six, ancient centres of civilization, a further stage was reached; and always in the same direction. In India first, but also in Persia and Greece, in China and in Egypt, and perhaps in Mexico, it gradually came to be perceived that behind the Great Gods—those crudely scientific hypotheses used as explanations of the external world—there must lie a unity. This unity was in each case but a new hypothesis to explain the ex-

istence of the earlier hypotheses, whose importance faded away in contact with the new ideal. The exact formulation of this latest of the gods, the one First Cause, differed in each country, as was indeed inevitable, according to the differences in the hypotheses out of which it arose, and the varying intellectual power in the men who gave it birth. Probably the most logical, the most independent of the anthropomorphism, disfiguring the earlier hypotheses of the Great Gods, and at the same time the most uncompromising and the most poetical, was the shape which this idea took among the Brahmins of India. But in all these countries the progress has been a gradual one along similar lines, and it has ended in strikingly similar results. It is the order of the ideas with which the comparative method has to do. It does not dispute that the ideas themselves were always at best but imperfect adumbrations of the truth. Jupiter, and Indra, and Thor, had of course no objective existence outside the minds of the men who created and worshipped them. And the ideas which the names represented, though the names remained the same, were themselves constantly liable to change.

To take another example: In all those countries which have had a revealed religion or sacred books, there are certain definite lines along which the composition, collection, and tradition of the sacred books have run. None of them have dates. Historical criticism has to determine how they were handed down, when they were first put into their present shape as a whole, on what previously existing records the final canon was based, and what are the strata which lie hidden in this final edition. It is almost needless to state that any consideration of so complicated a problem, which is tarnished by personal prejudice, must utterly fail in its solution. It is in using the comparative method that we are able, by discussing similar questions in quarters where we are quite impartial, to be able to draw conclusions as to the rules of thought, the tendencies of human effort, which have been at work equally among all the sacred canons of the world.

To take one more example: There has been, among all re-

ligious ideas in the history of the world, a kind of survival of the fittest among the intellectual and ethical conceptions which have struggled for supremacy in the minds of men. The comparative study of these ideas takes no account at all of their truth or the reverse, but traces the similarity which occurs in the order in which they follow one another under different conditions and in different lands. Zoroastrianism, for instance, or Buddhism, will neither of them be the religion of the future. Yet the fundamental ideals of each grew along similar lines out of similar beliefs, and they lived on in Persia and in India as the life-blood for many centuries of the highest efforts after a noble life, and as the enemy of the more childish superstitions which had gone before. It is the fortunate duty of the comparative study of religious beliefs to watch each new idea, like some bird of happy omen flying on golden pinions down the winds of time, with none the less affectionate sympathy that the bird is dependent for its existence on the air in which it floats, and is fated to be extinguished when it falls into the fire of new conditions. It will as certainly arise again like a phœnix new born from the flames, in the influence it will have on the new conceptions that are fitted to survive in the new surroundings.

But, frankly, the true scholar will care little for the use that may be made of the results of his life-long labor of love. What is certain is, that it is not material comforts, but the growth of ideas on which all progress in ethics, all vitality in religion, and all advancement of mankind, depend. The study of the history of ideas, quite apart from its practical applications, must therefore increasingly attract attention. There will come a time when, whatever the branch of study which a man may choose, whatever the corner of the field of research that he wishes to make especially his own, it will be considered a necessary preparation in all our schools of learning for him to have acquired a sort of bird's-eye view, though only in the merest outline, of the gradual growth of social institutions and religious conceptions, not in the basis of the Mediterranean only, but throughout the world. The battle will be, not between science

on the one hand and classics on the other, but between science on the one hand and history on the other. And the struggle must end in a new friendship in which the student of science will be proud to know the general results of historical inquiry, and the historical student will devote to the history of science a labor all the more sympathetic from his acquaintance with the general results of scientific research. And then also the comparative study of religious beliefs will not lose in interest, but rather gain, from the fact that the earliest religious conceptions were, in effect, the first rude attempt at scientific hypotheses. It is a fact of the most pregnant significance that, as one result of the comparative study of religious beliefs, we learn how in the beginning religion and science met together, and who can doubt that in the final outcome they will kiss each other? For our historical studies also show us that, however inadequate and even childish may now appear to us those half truths and imperfect expressions that formed the stock at any time and place of the accepted religion, yet the ideas tended always to grow on in a certain definite way toward a clearer light. And though we may never arrive at a perception of the truth, the comparative study of the efforts that have been made will certainly be the most potent factor in destroying those delusions which are the most persistent obstacle to the gradual building up of more accurate beliefs.

AT THE GATES OF "BEING."

BY PROFESSOR C. H. A. BJERREGAARD.

A YOUNG Greek, burning with thirst for knowledge, came to Saïs, in Egypt, to study with the priesthood and explore the secrets of the land of Romitu. It happened one day that the Hierophant brought him to a lonely temple where the youth beheld a veiled statue, of which the High Priest said: "That's Truth." The impulsive student at once demanded to know why he was not brought here before:

> "When I am striving after Truth alone,
> Seek'st thou to hide that very Truth from me?"
> "——The Godhead's self alone can answer thee,"
> Replied the Hierophant. "Let no rash mortal
> Disturb this veil," said he, "till raised by me. . . ."

The boy from Hellas could not understand so singular a command. There was the Truth only covered with a thin gauze, and he not allowed to raise it! Inquisitively he asked his wise guide:

> "And thou
> Hast never ventur'd, then, to raise the veil?"
> "I? Truly not! I never even felt
> The least desire." "Is't possible? If I
> Were sever'd from the Truth by nothing else
> Than this thin gauze——" "And a divine decree,"
> His guide broke in. "Far heavier than thou think'st
> Is this thin gauze, my son. Light to thy hand
> It may be—but most weighty to thy conscience."

An insatiable desire consumed the youth. At night he could not sleep. In the day he sought his way to the isolated temple; he found no rest anywhere.

One night he lost control of himself and found his way into

the temple. Suddenly he stood in the rotunda facing the veiled statue. The goddess stood more mysteriously before him than ever. In the dim moonlight, which fell from the opening in the cupola, he gradually approached the statue, till with a sudden bound he reached it with the cry :

> " Whate'er is hid behind, I'll raise the veil."
> And then he shouted : " Yes ! I will behold it ! "
> " Behold it ! "
> Repeat'd in mocking tone the distant echo.

He spoke, and true to his word he lifted the veil. What did he see ? Probably nothing but the statue of Isis. He was found unconscious next morning at the foot of the statue. To the priests he only said :

> " Woe to that man who wins the Truth by guilt,
> For Truth so gain'd will ne'er reward its owner."

This young man was rightly punished. He was materialistic. " To know " as he understood it was an external process. Through the senses he wanted to know Truth, but Truth can never be known by means of the physical senses, however important these may be as tools.

When we come to the gates of Being, let us beware lest the fate of this Greek fall upon us.

It is one thing to know what a real particular being—an every-day body—is ; and another what Being in general is. The first is an experience of the senses, and to some extent of the rational man ; but to know the latter, a peculiar act of mind is necessary. Let us call it " walking the inner ways," or, by a psychological term, intuition.

" In ecstasy alone I see Thee face to face," exclaimed Abulfazl, the Sufi poet. " Intuition alone," Plotinus declared, " brings us to union with God ; " " Intuitive Reason," said Schelling (and after him Coleridge), " brings us to the Absolute, the Universal "—to Being.

Human cognitions are of two classes. One results from simple experience ; the other from intuition. In this essay

and those to follow we shall deal exclusively with the latter class. Let these three stars shine during our studies:

(1) Who so seeketh wisdom shall have no great travail; for he shall find her sitting at his door.—*Wisdom of Solomon.*

(2) Moses cried: "Where, O Lord, shall I find Thee?" God said: "Know that when thou hast sought thou hast already found me."—*Arabic Paraphrase.*

(3) There is one supreme Mind which transcends all other minds. It may move, but cannot be moved; distant, yet near. It pervades the system of the worlds, and is yet infinitely beyond it.—*Isa Upanishad.*

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Searching the round of existences, and inquiring at the door of all religions and philosophies, we get everywhere the same reply: "We have searched and we have found. We will gladly tell you if you have 'ears to hear with!'" In the far East, the wise know scarcely anything beyond Being. They are absorbed in it. To them Being is everywhere and everything. The Gîta significantly says in that famous chapter ten, called "The Ocean of Love:"

"I am the soul, which exists in the heart of all things and beings; I am the beginning, the middle, and also the end of existing things. I am Vishnu. . . . Of the Vedas I am the Sama Veda. Among material principles I am the intellect. Among words, the sacred Aum. Among forms of worship, the silent worship. Among mountain ranges, Himalaya. I am the sacred fig-tree—the thunder-bolt—the serpent—the lion—the wind—Ganges—I am Death—Fame, Fortune, Speech, Memory, Meditation—I am that which is the seed of all existing things—I have established, and continue to establish, all this universe by one portion of myself—Prakriti."

Such is almost everywhere the Eastern "vision of the universal form." That we may not be blinded by so much light let in upon us without a medium, let us first study some of the broken rays farther toward the West; and from time to time we will compare our studies and results with Eastern sayings. By such a procedure we shall be benefited.

The most general notion in the Orient is that of Being as Isis, woman, the female principle. Existence is born—born of

a woman. In the West, particularly where the Church has had control, Being is male, and is addressed as Our Father.

According to Mariette Bey, Isis was worshipped three thousand years before Moses. In India she was called Sacti; in Greece, Rhea, Demeter, Cybele, Hecate, etc. She is the Ishtar of Nineveh, the Astarte of Babylon, the Frigga of the Norsemen and Saxons, the Isa or Disa of the Teutons, the Mylitta of Phœnicia, the Semele of Bœotia, the Maja of Thracia, and the Idæa of Creta. Everywhere she is the *Good Mother—bona dea.* She is styled "Our Lady," "Queen of Heaven," "Star of the Sea," "Governess," "Earth Mother," "Rose," "Tower," "Saviour of Souls," "Intercessor," and "Immaculate Virgin."

Why should we call all this absurd? A man of our own day—Ernest Renan—addressed, upon the Acropolis, Being thus:

"Thou alone art young, O Koré; thou alone art pure, O Virgin; thou alone art holy, O Hygeia; thou alone art strong, O Victory. The cities, thou watchest over them, O Promachos; thou hast enough of Mars, O Area; peace is thy goal, O Pacific. Legislatress, source of just constitutions; Democracy, thou whose fundamental dogma is that all good comes from the people, and that, where there is no people to cherish and inspire genius, there is naught; teach us to extract the diamond from the impure mob. O Ergané, Providence of Jupiter, divine worker, mother of every industry, protectress of toil, thou art the nobility of the civilized laborer, and settest him so far above the indolent Scythian; Wisdom, thou to whom Zeus, after taking deep thought, after drawing a long breath, gave birth; thou who dwellest in thy father, wholly one with him in essence; thou who art his consort and his conscience; Energy of Zeus, spark that kindlest and maintainest the fire of heroes and men of genius, make thou us rich in spiritual gifts!"

Let us not be ashamed of such prose dithyrambic expressions. If we understand "the gods and their meaning," they will lift us beyond mere existence into Being.

Every Egyptian maiden told her love to Isis. Every mother found sympathy in Isis. Theodore Parker struck the chord of human sympathy when he addressed the Deity as

"Mother." According to Plato she "feeds and receives all things." She was called *Myrionymus*, "having ten thousand names." She said of herself, according to Apuleius:

"I am Nature, the mother of all things, the mistress of the elements, the beginning of the ages, the sovereign of the gods, the queen of the dead, the first of the heavenly natures, the uniform face of the gods and goddesses. It is I who govern the luminous firmament of heaven, the salutary breezes of the seas, the horrid silence of Hades, with a nod. My divinity, also, which is multiform, is honored with different ceremonies, and under different names. . . . "

An ancient inscription, found near Capua, declares that she is one and all things:

Tibi.
Una. Qve.
Es. Omnia.
Dea. Isis.

On her statue stood engraved: "I am all that has been, and is, and shall be, and my peplum no mortal has uncovered." Apuleius is undoubtedly right when he says: "Isis and Osiris are really one and the same divine power, though their rites and ceremonies are very different."

Montfaucon truly said: "The Egyptians reduced everything to Isis." Isis was the Egyptian name for Being.

In this conception of Isis there are yet all the characteristics of the Eastern mode of thinking, which is not philosophical, but religious. It lives and moves in Unity; it draws its existence from Nature in a spirit of passive resignation. The human mind in ante-Hellenic and ante-Christian times rested in an unreflecting belief in its own harmony and in its oneness with Nature. This is its glory and strength. For that reason it *knows* intuitively more about Being than the West. But it is also less able to express its knowledge. It is not philosophical, as I have said.

To philosophize is to reflect—to examine things in relationship and in thought. Religion, on the other hand, is active, ethical, and meditative, *i.e.*, keeps itself in the Universal. Edward

Carpenter, in his last book, "From Adam's Peak to Elephanta," has made us familiar with a man of to-day, who exemplifies the Oriental attitude to Being in the very best way. The *guru* Tilleinathan lives in "consciousness without thought," or in "universal consciousness." Of this I shall speak again.

For the present let us turn from the East and the "Wisdom of the Egyptians" to Greece, and hear what Science has to say.

The early Ionians discovered that opposites change into each other, and thus came to ask about that "which lasts," and formulated this conception as Cosmic Matter, World-stuff. In all transformations this lasted; it was to them the unifying element, Being. Cosmic matter was to them the ultimate ground or final principle. It is not likely that they understood matter in the materialistic sense of to-day. Mind had not yet "fallen" so deeply. I think we may ascribe William Blake's words to them: "When I look out of my windows and see the sun rising above the horizon, I see, indeed, with my external eyes a round ball like a guinea; but with my internal eyes I see something else. I hear angels and archangels singing: "Holy! Holy! Holy! Hallelujah!" Clearly the English painter saw, as he said, not *with* but *by means of* his eyes. Firdusi said in defence of his ancestors, the Persian fire-worshippers: "Think not that our fathers were adorers of fire; that element was only an exalted object on the lustre of which they fixed their eyes. They humbled themselves before God. If thy understanding be ever so little exerted, thou must acknowledge thy dependence on the Being supremely pure."

It was, however, only the people who maintained the spiritual-religious view of matter. The philosophers as a craft emancipated themselves from the old views. Though materialistic, they are nevertheless interesting to us, both because they show the earliest struggles for a mental formulation of perceptions, and because of the universality they reveal.

The earliest of the Ionic philosophers was Thales (B.C. 636), who declared "the principle or primeval ground of all things is water; from water everything arises, and into water everything returns." It is claimed that water with Thales meant a physi-

cal principle, but Aristotle counts him among the old "theologians," meaning that the term water as used by Thales was to be understood as Oceanus and Tethys, in a Hesiodian sense. Oceanus was a Titan. The Titans were emblems of the subterranean fires and volcanic forces of nature. What more magnificent and tangible expression can we desire for the ground of existence, for Being, when conceived as the blind force, the unconscious endeavor, that we discover in Nature? Another Ionic philosopher, Anaximander, was the first to name the original essence "Principle," and he defined it as "the unlimited, eternal, and unconditioned," as "that which embraced all things and ruled all things." Other Ionics used air and "original chaotic matter" as expressions for Being.

From these conceptions of Being as cosmic matter being in itself living, we come, in course of time, to the more abstract notions of the Pythagoreans.

Pythagoras is said to have flourished between 540 and 500 B.C. To him, "number is the essence of all things." Number seems to be a mean between the immediate sensuous intuition and pure thought. We do not know with certainty in what sense Number was his principle—in a material or a formal sense. As the whole tendency of Pythagoreanism was ascetic and directed to a strict culture of character, I think it is safe to assume that the "number-principle" involved a deep symbolism. If we take numbers as even and odd, as finite and infinite, etc., and apply them as such to astronomy, music, psychology, ethics, etc., there arises combinations like the following: one is the point, two are the line, three are the superficies, four are the extension of a body, etc., which by correspondence readily can be seen to be the elements of the cosmic order; hence the Substance of things, Being. Mr. Wynn Westcott has published an essay on Number, which I recommend all students of Being to read diligently and with the "inner eyes open."

The Pythagoreans made matter, in so far as it is quantity and the manifold, their basis. They were still in Space and Time. The Eleatics, which followed them, rejected this and

negated all exteriors. With them philosophy rises to the conception of pure being. To them only Being is, and there is no not-being. Their Being is the purely undetermined, changeless ground of all things. The most prominent of the Eleatics was Parmenides (B.C. 536). Nothing is known with certainty about his life. The saying, "a life like Parmenides," was a proverb among the Greeks. We still possess important fragments of his epic poem embodying his philosophy. It is divided into two parts. In the first he discusses Being. Of this I shall next give an exhaustive examination.

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THE BIRTH AND BEING OF THINGS:

CREATION AND EVOLUTION.

BY ALEXANDER WILDER, M.D., F.A.S.

JAMES MARTINEAU, in an elaborate thesis upon "The Place of Mind in Nature," affirms, as the outcome and fruitage of his reasoning, that nothing can be evolved that is not first involved. The child must have a father, else it will not have a mother. This is a repeating of the declaration of Plato in the *Timæos*, that that which comes into existence proceeds necessarily from a cause, always in absolute being and ever the same. "To discover this Creator and Father, as well as his work, is very difficult; and when discovered it is impossible to reveal him to the many."

All thought inevitably tends to the recognition of the supreme, absolute One. We behold on every hand, in the mechanism and operations of the universe, the evidences of intelligence, and vitally interblended with it an omnific will. These are manifest in the laws which govern the whole world of Nature, including the great and the vast, and extending with equal precision to the most inconsiderable and minute. All development in a definite direction, toward the realizing of a dominant scheme of ascending relations, is the sway of an overruling end. We find upon a leaf, and throughout the planetary worlds, the like superlative Wisdom. We may not assume to comprehend this Supreme Essence, but we can know that a Divine Person, an Infinite Mind by no means beyond our apprehension, is the Lord and Creator of this universe. "There will remain," says Herbert Spencer, "the one absolute certainty, that man is ever in the presence of an Infinite and Eternal Energy, from which all things proceed."

That Energy being in and of eternity, originating and upholding all that exists, is the outgoing of that which is essentially life perfectly at one with intelligence. The method of Lucretius—that nothing comes into existence from a purpose, but only from a power—fails at every step to meet the demand of the heart and intellect for an immanent cause as well as an antecedent. The hypothesis of an inexorable Necessity, prescribing that all things must be and occur as they do, makes the very air itself seem dense and irrespirable.

Philosophy takes its views upon a higher plane, and inspirits the soul with a higher perception. Hence, when it teaches us in regard to creation, it begins with the Divinity. Its first lessons are those of conscience, the knowledge which we and God jointly possess. Thus we perceive that life is universal and common both to creature and Creator. It is no mere existing, with such qualities as desire, appetite, and sentience, but the exercising of higher love and thought. Man is little less than divine, and God is the Infinite Humanity. Hence, the human form and ideal exist in all living things in the world of Nature, because they subsist from that Divine Source.

By *Creation*, therefore, let us understand the causation and genesis of things, and by *Evolution* their unfolding into phenomenal existence. We may not perplex ourselves respecting any arbitrary fiat making that become something actual which before had no being, nor be wearied needlessly over any problem of unused forces. The Divine Energy went forth to create, and the operative principle fell into every manner of receptacle, causing the interminable variety of form and life which is manifest on every hand. Creation is simply and absolutely what God does. In its inception and accomplishment it is divine. It is always in process, without beginning or end.

We distinguish carefully between the doing and the doer. Of that which is done we may have some reasonable insight, but he exceeds our capacity. "We comprehend thee not," says the rapt artist-maiden of Fredrika Bremer's romance; "but we know well whom thou art!" From this One, crea-

tion incessantly proceeds to the manifold throughout the world of Nature; and, dividing matter from essence, fashions it into every conceivable thing. The forces which bestow life, as the humblest understanding may readily perceive, are themselves living principles, agents of a superior cause.

We ought also to have some definite conception of what the term *matter* really signifies. It has been very generally supposed to denote that which is corporeal, tangible, and perceptible to the physical sense. The ancient sages, however, regarded it as something beyond—as the dominating necessity intermediary between the world of sense and the sphere of causes. It is accordingly described by Plato as neither earth, air, fire, water, nor any of their compounds or elements, but as a form of condition, invisible, unshapely, all-receiving, and partaking of the Higher Intellect in some manner most difficult and hard to understand; and thus as the passive recipient or matrix of the creative operation. The word itself seems to have been adopted from this conceit. Like the names of the Great Goddess in the old mythologies, Venus, Kybélé, Démétér, Mylitta, it signifies the mother, or maternal principle. It denotes the transition-element between the real and the apparent, the eternal and the contingent—the condition or medium necessary for the production of every created thing.

Many modern scientists seem to be approaching a similar conception. John Stuart Mill declares that matter may be defined as a permanent possibility of sensation. This can only mean that it is the medium by which mental operations become physically conscious, and it leads inevitably to the conclusion that the sphere of mind is prior and superior to that of Nature. Faraday also confessed his belief of the immateriality of natural objects. He acknowledged that the doctrine commonly received of the impenetrability of matter—that no two kinds of matter can occupy the same space—is contrary to some of the most obvious facts in chemistry, and may not be maintained. Galileo, Bishop Berkeley, and Joseph Priestley had already attained the same conviction.

Boscovich, the learned Italian Jesuit, many years ago pro-

pounded the doctrine that the old notion of ultimate and indivisible atoms is fictitious. What we denominate matter, he declared to be resolvable, in its last analysis, into points of dynamic force. Faraday supported this statement, demanding: "What do we know of an *atom* apart from force?" This conclusion exhibits matter devoid of all positive character, and of every physical quality usually attributed to it. A point has neither magnitude nor dimension; and matter, in such case, disappears altogether from the world of time and space to subsist entirely in the realm of force. It is *dynamic*—endowed with power, possibility, capability. But that which is dynamic is not originative, or even capable of subsisting by itself. It is negative, and thus receptive of the positive *kinetic*, energizing force, and by virtue of interblending with it becomes the material or maternal principle that gives external existence to things. Thus Nature is mother of us all, but not our father. Her laws are unchangeable; but they are not absolute, nor of her making. The Sower of the eternal region went forth to sow, and only the seed which he cast forth ever germinated into created existence.

All, therefore, that we know of matter is force, and its properties are manifestations of energy. It is by no means certain that any of its several conditions has limitations which may not be overpassed. We may justly question whether the quantity of material elements in the earth or elsewhere is precisely determined as by measurement; the weight and dimensions certainly are not. Faraday has shown that we may cast oxygen into potassium, atom for atom, and again both oxygen and hydrogen in a twofold number of atoms; and yet with all these additions the material will become less and less in bulk, till it is not one-third of its original volume. A space which would contain twenty-eight hundred atoms, including seven hundred of potassium, is thus filled by four hundred and thirty of potassium alone.

Lockyer goes further and changes the form of the very metals themselves. Placing copper under the voltaic current he rendered it volatile; and afterward made it appear, by means of

the spectroscope, transmuted into calcium. Nickel was thus metamorphosed into cobalt, and calcium into strontium. In India are men of skill who carry this work to greater certainty, who will add to gold a larger amount of baser metal and then seemingly change it all to gold, losing not a grain in weight. Significantly, however, there must be gold in the crucible with which to begin the experiment.

It may also be asked whether matter did not become such from the prior substance, whether it may not again cease to be matter; and, further, whether the *elements*, as they are usually denominated, do not themselves undergo transmutation. Certainly the analogies of nature do not sanction the notion of an ever-sameness in its several departments. We have no absolute warrant for asserting that gold has always been gold, silver always silver, iron always iron. Gold actually grows and increases in its matrix of quartz, and metals will disappear under the galvanic current. The affinities of chemical atoms, and their variableness, indicate the elements to be compounds of simpler material; and if this be so, there can be but very few primal forms of matter—enough simply for the holding of force and enabling its evolution into the world of nature. It is not amiss, therefore, to suppose that matter is incessantly moving onward in a circle, emanating all the while from spiritual essence, and reverting thither again.

Thus is afforded to us the amplest reason and opportunity for an honest and sincere acknowledgment of the Supreme Being, both as the will that energizes and the mind that directs. However the natural forces may be installed in full possession of the universe, the divine will is prefixed to it as its source and origin. In the conceptions of creation and evolution, mind is first and rules forever. We can suppress the consciousness of this fact only by the suppressing of consciousness itself. We recognize the truth, nevertheless, that that which is subjective must have its objective, coëval and inseparable from itself. Infinite Love will extend its energy to an intelligent creation, and demand to be reciprocated. Such is the going forth in creative operation, and such again the return-

ing in evolutionary manifestation, aspiring to be the complement of the other.

Emanation is accordingly prior and causative of evolution. "All things are out from God," the great Apostle declares. "Every one who thinks from clear reason," says Emanuel Swedenborg, "sees that all things are created out of a substance which is substance in itself, for that is being itself, out of which everything that is can have existence; and since God alone is Substance in itself, and therefore Being itself, it is evident that from this Source alone is the existence of things." Thus creation has by no means proceeded upon the ground of naked omnipotence, or resulted from a simple "*fiat*" of the Almighty, speaking entity out of non-entity, but from the very central source of existence. God has created the universe, not out of nothing, but out of Himself. The Word or Divine Light became flesh—the creative energy—and tabernacled in us.

"In Nature," says Schelling, "the essence strives first after actualization, or exhibition of itself in the particular." Life is universal in all the world of material substance. Solely because of this fact, there exist force and matter, created things and energy—all which otherwise could not have being. Every minute particle has the measure of life peculiar to it; and that life is operative as the polarizing principle which we denominate *magnetism.* The universe is thus life-receiving all the way through—even in the stars, stones, and corpses. Anything really dying would pass into absolute nothing that very moment.

We can form no idea of an atom or nucleus apart from its inhering energy. As all plants and animals are constituted corporeally of solidified air, so, by analogy of reasoning, matter is the product of solidified forces—as in the parable of *Genesis*, woman was produced from the Adam. If we can conceive of spirit or mind as positive energy, and that it can in some arcane way become objective and reäctive, we may form the concept of the source and originating of matter. One solitary particle would be nucleus sufficient for the objectifying of force and expansion into the interminable dimensions of the universe.

Life operates in the mineral under the form of *polarity*, and

disposes every molecule in its relative position to the others, exhibiting the phenomena of chemical affinity, shaping crystals and even producing figures in perfect symmetry resembling trees and other vegetable structure. Such mimic forms are readily developed with every flash of lightning, and with every electric discharge from a Leyden jar. In organic bodies of the vegetable kingdom again, the cellular tissue is sometimes found to be arranged with geometric accuracy like bricks in masonry, cells in the honeycomb, or air-chambers in plants, as though they had been crystallized in such a manner. Nor do they excel in geometry alone; but in the arrangement of their blossoms, the form of the corollas, and enumeration of sepals and petals, there exist methods which combine number and form. Thus, in the beginnings of nature, God geometrizes and exhibits design and purpose.

In the plant we further observe the principle of polarity in the evolution of a double stem, the one growing downward and the other upward. We may also observe somewhat of an instinct impelling the roots to reach out for water and nourishment, and the branches to seek the sunshine; and the stalk itself is fashioned somewhat after the analogy of the spinal cord, with its outgrowing nerves extending in various directions. In the animal kingdom the same energy operates by similar laws. The instinct which induced in the vegetable a growth in the direction where light, warmth, and moisture were to be obtained, is here developed further as appetite for food; and it also differentiates into various other forms, as the fear of danger, apprehension of famine and inclement weather, and affection for offspring.

The organic world is itself, moreover, a participant in the creative operation. The plants do not, so far as can be ascertained, derive their principal supply of carbon from the earth or atmosphere in that form, but have the function of making it from other elements or principles. Aërial plants when burned are found to contain potassium, though that mineral is not known to exist in the air or rain; and iron occurs in a like unaccountable manner in the blood of animals. Shell-fish, the corallina, and other denizens of the sea, have a frame-work chiefly con-

sisting of carbonate of lime, although there is hardly a trace of lime in sea-water, except perhaps at the mouths of rivers. In fact, it may safely be affirmed that the coralline product of but a few years' growth contains a greater quantity of carbonate of lime than all the lime that has ever been found or existed in the broadest or deepest seas. The snail produces the lime that composes its shell; and the land-crab is often found casting off its covering upon the ground and then creating a new one while wrapped in a few leaves that are entirely destitute of this substance. The egg of the bird has no lime in its yolk and albumen, and yet there is developed by incubation a structure of bone containing a larger quantity of that material than exists in the shell itself, so that the new formation seems to be from elsewhere. The minute beings called *Foraminifera* produced the white marble from which Paris is built. The diatoms are makers of flint. Their work exists under the city of Petersburg, Va., and Professor Ehrenberg discovered beds of living flint-producing creatures, the *Diatomaceæ*, at the depth of sixty feet under the city of Berlin. The notion of transmutation which superficial readers and reasoners have so frequently attributed to the alchemists and other philosophers of the Middle Ages, it may thus be seen, is abundantly realized in the physical operations of the material world. Nature is a greater magician in her processes than any thaumaturgist on record.

We perceive, then, that Creation, from the simplest monad to the highest animal, is characterized by manifold metamorphoses, and development has innumerable gradations. Polarity is manifested by attraction and repulsion, producing chemical affinity and even causing the mineral to assume, if not to approximate, the conditions of the vegetable. It induces the plant to exhibit the similitude of animal instinct; and in the animate races it expands into corporeal sensibility. It even forms and gives directions to our likes and dislikes; we are attracted to some as possessing affinity of nature and disposition to ourselves, and repelled from others as antipathic and inimical. These natural safeguards are common to human beings and animals alike, and it is not often prudent or wholesome to disregard them.

Life, in this stage of its development, has become more than mere existing. It is characterized by desires, impulses, and emotions. The various combinations of these, in the several forms of affection—hope, joy, contentment, and the opposites of hate, fear, anxiety, jealousy, anger, grief, melancholy—make up our moral being. The normal equilibrium of this department of our nature constitutes health and mental soundness, and its disturbance results in bodily disorders and insanities.

The mind appears, therefore, so far as this reasoning seems to imply, to be an expansion and exaltation of the vital force, and an endowment of the animal races as well as of human beings. The psychic nature is correspondent to the corporeal. Its manifestations are in strict analogy to bodily conditions, and the organic forces are correlative with the common forces of what is denominated the inorganic world.

The order of creation and development on this earth appears almost uniformly to have been in regular succession from forms that were rudimentary and imperfect to those that were more and more perfect, and from general types to specific groups and races. It seems to be a history beginning in the Laurentian rock-formation, perhaps with the diatoms that still exist and carry on operations as they did in that period so interminably remote. Innumerable cycles have passed since that epoch, during which plants and animals have lived in the different stages of development: generally perishing with the term of geologic and climatic conditions in which they were originated, although many types and species have remained till our own day. The general law, if we may call it such, appears to have fixed the producing of animals and vegetation adapted to the conditions of the period or cycle of time, and, of course, their extinction as the conditions became changed beyond the power of adaptation.

What is denominated *special creation* is a notion now very generally discarded. The Duke of Argyll, perhaps almost the latest champion of the former orthodoxy, declares that he does not believe that every species has been a separate creation. Yet everything, as we observe it, produces its like, or nothing. Not

a type has changed since our earliest recorded history. Man, beast, bird, and insect are the same now as when the oldest nation was founded. Embryology, which many cite as evidencing the truth of the theory of evolution, follows nevertheless a uniform career, always by like causes and invariably with the same results. The thorn-bush never yields a grape, and the thistle is perpetually barren of figs. Baboons do not blossom out into men, nor chimpanzees into statesmen and philosophers, or even into the rudiments of such. Even protoplasm is never formed except from its parent living material. Nor does the struggle for existence, so characteristic of all animals that subsist by violence and rapine, ever exalt or modify their nature. Change of habit generally enfeebles more or less the vital energy.

Creation, however, is not a question of centuries, ages, or even cycles ago. It dates not with a beginning in time, but only with our origin in the Creator. It is a process in constant operation. If any race now existing and necessary to the purposes now in force should be extirpated by some catastrophe, then the same causes which first introduced it into life would again become operative to bring it forth anew. Indeed, that which sustains existence is the same as that which originates it. We may not know how the species of plants and animals began, but we may be sure that they were produced by the same force or law which continues them. Matter or *maternity* pertains to Nature, but everything else is Divine.

Perhaps the races of one geologic era have fitted the earth for occupation by their successors; perhaps, as every individual requires a mother, the physical organism of one species may have become, in the fulness of time and in some occult manner, as a maternal parent of the next—the agency by means of which the Divine Creator brought a new and superior one into existence. At any rate, every cycle and period has had its own races, fauna, and flora, and there has been the repeated genesis of new forms of life. Every type coming into existence has continued unchanged by inheritance till it has had its day. Dissolution has followed creation, and we know of no new pro-

duction since Man appeared. Here we are introduced to a new being, of qualities and character which no animal possesses, and to which none may attain.

The mental department of the human constitution extends far beyond the sphere of the organic, psychic, and vital forces. There are faculties transcending these, and to which they are subservient. While, therefore, it is not unusual to speak of the mind as comprising the disposition and inclinations, we nevertheless take likewise the more exalted sense of the term, and so understand it as having a broader scope of meaning and denoting a higher nature. It also includes the memory, understanding, and imagination. These are qualities which animals do not possess: they are peculiar to human beings alone. Hence the animal, however exquisite its sensibilities and other endowments, is a world apart from man. Curiously enough, the history of its brain is so unlike that of the human being as to show no arrest of development, but a perpetual diversity. There is no connecting chain between the two, nor even the portions which a missing link might serve to unite, but a gulf immeasurable beyond all our powers to span. There was in man from the first an intellect capable of direct cognition and reason, able to acquire knowledge, preserve it, and impart it to others. Thus he was little less than the angels, invested by his Creator with honor and majesty, and made chief over all the animal tribes.

Descartes, the French philosopher, taught that the entire soul was comprised in the thinking faculties, but he included with them the desires and feelings. Sir William Hamilton followed the German psychologists, and assigned to the interior nature a superior range of powers, declaring that the mind exerts energies and is the subject of modifications, of neither of which it is conscious. Fichte expressly affirms that no organic activity is possible without the concurrent operation of thought, and that beyond question this thought can exist only in the soul. Inasmuch, however, as it precedes sensation, the principle by which consciousness is awakened, it must necessarily remain itself unconscious. The acts of the morphologic and physical

impulses are not conceivable without the constant operation of this same instinctive power and unconscious thinking. It is clear, therefore, that what are termed life-force, nerve-force, and mind-force, are correlated and interchangeable the one into the other—the supersensible, intellective part of our being belonging in the forefront. All that there is of us in nature and endowment is for the sake of this, because this is the essential part of our being—the older, nobler, æviternal life.

Modern science, despite the materialism and even atheism which some of its votaries affect, is compelled to accept these conclusions. All that can be signified by a material force is a force acting upon material substance and producing its own proper effects. All our conceptions of its nature are formed on our own consciousness of living effort, and energy called forth at the bidding of the will. All kinds of force are forms of one great central principle. Sir John Herschel, impressed by this conviction, declares of gravitation, which seems to be as purely physical as any of them, that it is but reasonable to regard it as the direct or indirect result of a consciousness or will existing somewhere. This concept is a wide divergence from superstition toward the effulgence of the sublimer truth. All through nature is harmony and evident purpose, indicative of supreme will and intelligence at one with energy. We are thus confirmed in that faith or higher perception by which it is apprehended that the cycles of eternity are arranged by the ordering of God, so that the things which are corporeally visible to us come into existence from sources that do not pertain to the phenomenal world.

The twofold aspect of our mental and spiritual being is in perfect analogy to the structure of the body. Plato affirms that the immortal principle of the soul was originally with the Deity, and that the body was made for its vehicle; but that there was also a soul of a mortal nature, subject to the affections of desire, suffering, temerity, and fear, anger hard to be appeased, and hope. These two psychic natures are kept distinct by being assigned to different parts of the physical structure, the inferior soul to the body and the nobler soul or in-

tellect to the head, which he declared to be "man's most divine organ and the ruler of our entire composition."

The organic conformation of the body strikingly verifies this delineation. There are two nervous structures corresponding to the twofold psychic qualities. The ganglial or sympathetic system belongs to the interior organism of the body, directing and sustaining the vital functions of nutrition, respiration, the circulation of the blood, calorification, glandular action, and, in short, every operation that gives us simply the conception of physical life. The solar ganglion at the epigastrium is the centre of this entire structure, the first in the order of evolution in embryonic life; and all the various parts of the body, in their several degrees of differentiation, appear to be outgrowths more or less directly from this beginning. It is placed in the very region at which, as the great philosopher declares, the impulsive or passionate nature comes in contact with the sensuous and appetitive propensity; while the seat of the cerebro-spinal organism is in the head. The organic or ganglial system is developed in all the lower animal races, and seems to be possessed by them in common with mankind. Instinct is unequivocally its function. This is manifested by the human infant in common with the inferior animals; and it is in no way conformable to the reasoning faculties, or to be modified by cultivation.

The mental acts which are instinctive, or which are more commonly called "emotional," are directly associated with the organic nervous centres. Every new phase of life, every occurrence or experience which we encounter, produces its effects directly upon this central organism and the glandular structures. Emotional disturbance affects every physical function. At the fruition or disappointment of our hopes and wishes, or at any affectional excitement, the appetite for food is disturbed; we become languid and gloomy, or buoyant and cheerful. There is an analogy and a close connection between every malady of the body and some type of mental disorder, suggestive of causation and effect. The passions, fear, grief, anger, and even sudden joy, will at once involve the vital centres,

sometimes even paralyzing the organic nervous system, disturbing or interrupting the normal glandular functions, and producing results more or less dangerous to life itself.

The brain, or, more comprehensively, the cerebro-spinal nervous structure, is the organism in which man exceeds the measure of the animal kingdom. To it pertain sensation, thought, and the intellectual faculties. Its evolution appears to be in strict analogy to that of the body. The *medulla oblongata*, or, more properly, the olivary ganglion, is the beginning of the whole, and exhibits in its development the law of polarity as distinctly as the seed of a plant or tree. In one direction it sends forth the rudimentary cells which become the spinal column and nerves, and in the other the fibrous projections which in due time change to the group of ganglia denominated by some physiologists the *common sensorium*. The eyes and ears, and the organs of smell, taste, and feeling, are outgrowths, or we might say the antennæ, of these ganglia; they proceed from the medulla, and the optic thalami constitute their common register. The whole sensory nervous system reports at this point all the impressions which it receives. Thus the medulla, conforming to the analogy of the solar ganglion and plexus, is at the centre of the cerebro-spinal system, giving energy to all its parts, enabling the organs of special sense, the nerves of motion, the lungs, and even the brain, to perform their several functions. It is the indicator, showing accurately and unerringly the normal or morbid conditions of the whole body, and guiding the sagacious diagnostician in his inquiry.

Superior to all, and the end for which the whole corporeal structure exists, and of which it is the agent and minister, is the brain itself. It is accordingly prior to all in purpose, and last of all in development. Here mankind and the animal races, however closely they may have been affiliated before, now part company forever. Whatever transitions have been made in the various departments of nature have taken place with reference to this consummation. This, as we have been taught in the religious oracles, is the creating of man in the image and

after the likeness and simulacrum of Divinity. Perhaps, however, it is more properly the evolution.

Closely related to the brain, and its auxiliary in all its works, is the cerebellum. Superficial theorizers have defined it as simply the organ of motion and instinct. This may be correct, but in man its office exceeds that limit. It is an organism that slumbers not, nor sleeps. When the brain begins its work, it depends upon its humbler associate for its completing.

The mental faculties, of which the brain and the adjoining organisms are instruments, may be regarded as threefold in their order and classified as the sensuous, the reasoning, and the supersensuous or intellective. The sensuous faculties are associated with the sensorium, and are closely allied with the animal instinct and passion. They are manifested in the earlier years of life, but their predominance in the adult period is stigmatized as *selfishness.*

The reasoning powers are also early in their unfolding. They are functions of the middle region, as well as ulteriorly of the cerebellum, and enable us to bring the impressions of the senses and our observation of events into orderly connections, and also to exercise due control over our actions and inclinations. They are the faculties that are chiefly cultivated in the discipline of our schools and other seminaries of learning, and excellence in this department indicates men of science and business. Nevertheless, in the older times, if the education had gone no further, the philosophers did not scruple to pronounce such persons ignorant, even including statesmen, scholars, and literary men in the category.

The office of the little brain is here manifest. The various impressions and impulses are often dropped out of the consciousness before conclusions are reached and purposes formed. This silent organism, however, retains them; and so we are thinking and reasoning when unaware of the fact. In due time, perhaps not till hours, days, or longer periods are accomplished, the conclusion is reached, and the result is passed back into the consciousness, like new thinking or inspiration. This, we suppose, is what is incorrectly termed "unconscious cerebra-

tion." This shows why it is often so wise, when a proposition is hard to solve, to sleep over it; and why the first thoughts after waking are the finest, best, and most true. The cerebellum is emphatically the organ, if not of superior inspiration, certainly that of common sense.

The *supersensuous* are the philosophic faculties, and we may enumerate them, like Plato, as cognition, superior discernment, and power to form correct judgment. They pertain to the coronary department of the head, the *acrocephalon;* and their cultivation and development constitute intelligence, the highest spiritual life.

We may reasonably believe, therefore, that we will yet exceed the limitations which seem to surround us. There are more endowments for perception than the five senses that are commonly enumerated. Even the sense of touch is something more than mere feeling. We find a susceptibility to heat and cold which is altogether beyond it; we are conscious of the presence of individuals in our vicinity when the eyes and ears are closed, and we perceive by merest contact whether they are men or women. The revelations of mesmerism disclose a faculty analogous to sight without the agency of eyes, and hearing without the employing of ears. The mysterious *khabar* of the Orientals appears to have its place in the category of human faculties. Thought is transferred from one to another without going through the required channels of sense. We pass beyond the limitations which time and space seem to interpose and which have been generally regarded as exceeding the range of our physical organs.

Prophetic vaticination has been the faith of human beings in every age of the world, and its foundation of fact has manfully resisted the assaults of disbelievers. The Hebrew story of the prophet Elisha, who told the Israelitish king of the secret plots and machinations of his Syrian adversary, is amply corroborated in the traditions of every ancient people. There has always been anxiety in humankind to supplement their powers. Even the mystic ladder of Jacob would have failed of its importance, except that its top was in the heavens and the angels

descended upon it and went upward again. We call this *superstition*, but it is what the term actually means—the exercise of an over-sense. The human soul has faculties more or less dormant, which surpass the electric wire and the marvellous possibilities of the photophone. There are and there always will be manifestations in this world, both phenomenal and entheastic, from the world beyond, which those who are wise will understand. The sensibility which exists more or less in relation to spiritual beings and occult forces will doubtless enable us to find the key to the whole matter. "Besides the phenomena which address the senses," says Professor Tyndall, "there are laws, principles, and processes which do not address the senses at all, but which can be spiritually discerned."

Nature exists because of divinity, and will never be perfected except as divinity shall be evolved. Man, with his divine endowment and possibilities, runs his prescribed career in this world and likewise in other forms of existence. We may take for certainty that he has been a rational, thinking, intelligent being—always with the ability to know, to observe, to remember, to contemplate, and to speak in words that are symbols and expressions of thought. "Surely," said Elihu to Job, "a divine spirit is in men; and the inspiration of the Mighty One maketh them intelligent." He comes into this world not as the offspring of any beast aping humanity, or with any inheritance of degradation, but as the creation and counterpart of the Supreme Divinity.

He exceeds the measure of any paragon of animals; and his every instinct and appetite, however closely resembling those of the inferior races, is capable, as theirs is not, of an exaltation and refinement that lift it above the order of the animal realm. He always, as a consequence, possessed the genius of civilization, that aptness for life in society of which the perfect conception is the abnegation of selfishness, the intuitive perception of truth, and the lofty sentiment of veneration. The archaic belief, itself probably an intellection, that human souls are so many beings that have descended from the supernal world into the conditions of time and sense, was very apt and

full of truth. The statement in the Book of *Origins* tells the story: "The Supreme Divinity formed man—dust from the earth—and caused him to breathe in his nostrils the inspiration of life: and Man is a living soul." It was first the ideation, then the combining with objective substance.

Such is the nativity of humankind in this world of time and sense, and their development will always be in keeping with it. That which cometh down from heaven is that which ascendeth thither. The draught of the water of Oblivion which shall extinguish the thoughts and desires of earth-life will quicken the remembrance of our real being and existence.

THE METAPHYSICAL PHILOSOPHY OF FROEBEL.

BY MARY H. PEABODY.

If the student of metaphysics turns to the first page of Froebel's "Education of Man," he finds, possibly to his surprise, a brief but complete and clear statement of the principles of being. Froebel is known as the founder of the kindergarten, and as he died before he had perfected the details of school-work for older pupils, a very general impression prevails that his teachings relate only to the life and mental treatment of the youngest children. But the slightest examination of the writings of this great schoolmaster shows his ability to grasp that hitherto untouched problem of infancy, and give to the world the kindergarten—that organized process of training which is, on the one hand, an indication of the child's need, and on the other a rational method of meeting that requirement. This ability to read and make reply to the nature of a child was obtained by Froebel only as the result of the deepest thought, which had its foundation in the recognition of the unity of life—a study of the universal, the infinite.

In his first work, published in 1827, we find upon the opening page the condensed statement of all that is to be considered throughout the book; and to the true metaphysician—to one who has learned to recognize man as a spiritual being—these brief expressions, coming from one who spent his life in the sphere of the school, are a remarkable sign of the unity of thought and result which can be reached, no matter what the subject, when the point of view is taken from within and not from without—from the centre of being and not from any part of its outer radiation.

Froebel begins with the words, "An eternal law acts and rules in all." This is an expression of unity. While the ac-

tion is placed in the present, in the everlasting now, the cause for all activity of life is shown to lie in that which is beyond time; which has no limit, and is the eternal — an eternal law. Froebel looked out upon the world, and seeing force and its energy asserted in every possible form and degree, observing the formation of the crystal and its decomposition ; the growth of the plant and its decay; the birth of the animal, its life and its death ; the advent of man, the proving of his capacity, his expansion of life, and his attainment, he asked for the meaning of what he saw. With true insight he sought through the surface work of nature, through what he called " the manifoldness " of form and action, for the reality and cause of the whole; and recognizing that order and design underlie the process of life's evolution, he answered his own question and declared that what he thus looked upon was the working of " law." Then sending his glance through the entire sphere of creation, from the starry sky to the heart of earth, from the strength of maturity in man to the being of the child on the mother's knee, he said again, and further, that this law was manifested in " all." The little German sentence presents the universal. Out of that thought it came, and to our sense of unity in nature and life it appeals. The whole, the all, is set before us at once, and we see the entire sphere of life with its myriad activities, while within each one, as the basis of their mutual relationship, runs the law of being.

As a principle of teaching, Froebel always gives the whole of a subject before presenting the parts. From this whole he moves to a recognition of the parts; and having shown them, he sets them again together so that they may be comprehended and kept in mind as a unity. Following this method, Froebel points out the parts of existence and says of the law, " It has expressed and now expresses itself outwardly in nature as well as inwardly in the spirit, and in life which unites the two." Here three points are taken. They are the spirit within, nature without, and life itself—that human existence in which are contained the elements of earth and heaven ; and these three —spirit, nature, and life—are shown to us as so many different

expressions of the action of the law. All those who are truly alive instinctively feel themselves to be a part of this mighty movement of creation; and especially are the presence and action of law shown "to him whose clear, quiet, spiritual eye sees into the outward and perceives the inward by means of the outward —sees the outward necessarily and surely proceed from the nature of the inward."

These words define Froebel's own position, while they show us that if we would comprehend what he is saying, we also must stand upon the intermediate plane of life, looking not *at* but *into* that world of material energy which lies below and round about humanity; recognizing it as external, as a scene of change, a plane where all is restlessness and transition, limitation, appearance, and passing away; seeing that it exists as the lowest manifestation of the working of the law, and realizing that this interchange of force and form upon the material plane is but a sign that something inward exists—something vital and strong, which by its own nature is the cause of things without. Looking thus from nature to spirit, and tracing the connection of all things one with another, Froebel says that there must lie "at the foundation of this all-ruling law, an all-working, self-animating, self-knowing, therefore eternally existing, unity."

"This unity is God."

"All has proceeded from God, and is limited by God alone; in God is the sole origin of all things."

"God rests, acts, rules in all."

"All rest, live, exist, in God, and through God."

"All things exist because the Divine works in them."

"The Divine which works in each thing is the nature of each thing."*

Here we have a statement which, although it holds the dust of the earth as a sign of the law, still sees the soul as its own master, lord over nature, subject only to the Supreme of which it is a part; and while it declares the power of God as the First Cause of all effects, still shows the separate workings of that power which gives to each thing an "inner nature," an essential

* Miss Jarvis's translation.

being of its own. This threefold recognition of God in his own being, in nature, and in man, is the foundation and the guiding principle of all that follows; and this statement of the unity and science of being having thus been made, the inquiry comes, Why is this? what is it for? The reply is that life exists to the end that God shall be made manifest through the outward and transitory. "The destiny as well as the vocation of man as an understanding and rational being is to bring his nature, the divine in him (thus God) to complete consciousness, to vivid recognition, to clear insight, and with self-determination and freedom to practise all this in his own life; to allow it to act, to manifest it." In himself man is to "represent the God-like," that which he most truly and deeply is. It is for no idle dreaming that man, the soul, is sent to dwell in nature, to wear the clay and eat the fruits of the earth. It is that by the very limitations of the outward he may learn to look within and above for the limitless, and by the failure of the fleeting and illusory that he shall discover his own stability and recognize the unchangeableness of God. To recognize the "inner nature" as a part of the divine, and then to make it manifest in action is that for which man is sent; and here we meet the aim of the metaphysical teaching of to-day, which is to bring man first to consciousness of his interior unused power, and then to reveal that power in action upon the plane of daily affairs.

With Froebel the soul of man is to manifest itself by work, using material and force as means of thought expression. The familiar motto of the kindergarten is, "We learn by doing;" and the method of teaching is to put the child in the way of getting an idea, and then to lead him to work it out in some sort of material, so that he can see his own thought manifested or reproduced. All power is divine. To waste it is man's utmost loss. To use it is to make the wilderness blossom. Still, while Froebel's idea of human destiny and vocation is that development comes only by means of effort and industry, his teaching also bears the character of calmness far removed from the idea of merely getting something done. "Man has now indeed a pervading wholly false, outward, and therefore an un-

tenable conception of work and industry." This outward movement Froebel characterizes as "oppressive, crushing, hindering, and destroying." God works continually to show forth his divine thought, and in the same way "man's spirit must hover over the unformed and move it, that figure and form may come forth." We, too, must "represent the internal externally, give form to thought, visibility to the invisible; and thus God comes nearer to us both outwardly and inwardly."

This is pure metaphysical truth. Life is for the most part lived to hide, not to represent; but we are being taught that our mortality is not the stronghold it has seemed. Its walls are already falling. The work we do, the thoughts we think, the feelings we indulge and cherish are being brought into the light of day, and we are learning what Froebel teaches—that power is of the spirit, that it unfolds from within, that the nature given to man is divine; and, as the lily of the field represents the life which God had given it perfectly and without variation, so man should grow, unfolding from his own centre, filling the sphere of his given power with the radiance of true thought. Thought when expressed upon the human plane is power, and Froebel says that it should not be merely quiescent, but that, resting consciously within its own being, it should go out in moderation and wisdom to rule the world.

In this preliminary statement of the science of being as a basis for the right education of a child, nature and man are held as two forms of expression of divine thought, which, while set in the plan of life as opposites one to another, are yet related. The opposition is indeed the effect of their relationship, and is the means by which harmony of action is produced. In the plan of creation nature is the opposite of Deity. It is the manifestation of power upon the lowest plane. It is the limit which has been set for the action of force on its movement outward from God. From this plane of exterior creation the spirit of life turns back toward the Creator, and in its ascending movement the human being appears. The realm of earth and air provides material whereby this human-born spirit may assert itself. Nature is a means for life, and in order that the child

may not take it for life itself, but may be saved from that confusion of thought which at present is the burden of humanity, Froebel shows that the forms of creation exist after a certain order; that this order remains visible under all nature's transformation of material, and that it is this order of form which is significant and should be used first by the child as a means of expression for his awakening thoughts. So in the kindergarten the three fundamental forms of nature—the sphere, cube, and cylinder, and these only—are given at first, and later, when the child learns to think more and needs more varied material by which to express his thought, the separated elements of these forms are given, that by means of the derived planes, lines, and points he can show what he is thinking about. In this way nature has her orderly place as the handmaid of the spirit, and her service is to bring from her storehouse a succession of forms —what Froebel calls "a sequence"—which, being at once representative of the spirit within and of methods of action without, serves as speech for the consciously unfolding power of mind, and becomes visible expression to show the growth of thought.

"To make the internal external, to make the external internal, and to find the unity for both, is the general outward form in which is expressed the destiny of man." To attain this unity Froebel makes a marked departure from the thought and language of other teachers, and enforces a principle of life which is in unison with all true thought, and this is the recognition of spirit as distinct from the mind. Spirit is God, the divine. Above and beyond man, it is to him unmanifest. In man, and in nature below man, spirit is made apparent to the human soul. Each child born into the earth life comes as a spirit. He is a spark of Life itself; but he is clothed with nature, and the process of growth is ordained for him before he can develop what we call knowledge—that is, before he shall come to consciousness upon the plane of reason, and be possessed of the rational mind which knows in the scientific way, which distinguishes and chooses, and upon the basis of experience carries forward its undertakings.

Froebel recognized as the order of life, first the inner spirit-

ual consciousness of the child, then its contact with nature, and as the result of that contact, the somewhat slowly appearing growth of the mind. As the student of metaphysics knows, this plane of the human mind is an arena where all elements meet, and where results are varied as truth or error; where heredity, superstition, fact, fear, or enlightenment may most prevail according to the treatment the mind receives from itself or others—the influences which are cast upon it and its own opportunity for growth. The spirit of man within is forever at one with God; and nature without, whatever form she takes, is forever showing forth the law of the spirit. Between these two the mind stands, partaking of the clearness and truth of the all-knowing spirit, yet sharing also the transitory, illusive character that belongs to the outward aspects of nature; subject, therefore, to the acceptance of delusion for reality, and open to injury when it bases its conclusions on the evidence of the external senses, forgetting the higher teaching of the soul. The proverb says: "The wise man changes his mind often; the fool, never." The student of life rejoices that the mind can change, since therein lies the opportunity of the higher knowledge of to-day, which is an emphatic call to the mind to cease from the mortal habit of looking outward into nature for reality, to give up regarding effect as cause, and, as it has freedom of choice, to recover grace by looking inward for power.

Froebel uses the forms of creation for their "inner nature" and their relation to man. In the interest of the child he puts into practical service the science of correspondence; that old philosophy of the microcosm, that all things are in the spirit of man; and that of the macrocosm, that all forms in nature are representative of, and by the law they exhibit correspond to, the spirit of man, and therefore bear within themselves the character of response to all needs, whether physical, spiritual, or mental. Froebel teaches even the mother that the very play of the baby should not be idle and meaningless, but that she should have always in mind the great laws of life as signs of the relation of the soul to God, and so should regard light and darkness, stillness and motion, rhythm and melody, repetitions

and contrasts—indeed all things that make the child's surroundings, as expressing the law that the relation of nature to the soul is a sign of the relation of the soul to the Father, the law being one and the same, on whatever plane it acts, whether spiritual, natural, or mental.

The keynote of Froebel's theory, which is expanded into harmony in kindergarten practice, is *unity*. For this reason, one who comprehends this underlying thought of life can take any single thing that the child is doing and read it in three ways: First, outwardly, as a scientific use of material measured by inches, presenting some principle of industry based upon mathematics; next, inwardly, as a sign of the existence and action of life itself; and finally, as an expression of the growth of thought upon the plane of the mind. The child comes into life revealing the impulse of the spirit to express itself as power. He meets the response of nature, he labors with material, and following the law which it represents, he at length works out a sign of the thing that he dimly thought about. Thus he takes the three great steps of life which man forever repeats, passing from the impulse of the "power within," which is spirit, to the perception of nature, and finally, by means of action reaching that clear, definite thought which is the true growth of mind.

Froebel says, "Nature and life speak very early to man, but they speak softly." The mystery, the tenderness, and the strength of nature awaken within him longings to be, to dare, and to do. The influences of land and sea, of sunshine and storm, the scenes and seasons of the changing year, lead him through an entire sphere of feelings, often unintelligible to himself or others—feelings that are sad, joyous, yearning, dauntless, solemn, or sublime:

> "The song and the silence in the heart,
> That in part are prophecies, and in part
> Are longings wild and vain.
> And the voice of that fitful song
> Sings on and is never still;
> 'A boy's will is the wind's will,
> And the thoughts of youth are long, long thoughts.'"

All this, as the true thinker knows, is the awakening of the spirit (not the mind) to consciousness of itself in its dual alliance with nature below and the divine above. It is the search of the soul to "find out God." As Froebel says: "These feelings are presages of the future life; they are the hieroglyphics of the still slumbering inner life; and when rightly recognized, estimated, and understood, they are angels which lead men in and through life; therefore they should not be lost for man, they should not be allowed to pass away into empty vapor and mist."

Thus we are taught that the early consciousness of the soul should be cherished and transmuted into clear, true thought. The power of thought underlies all doing. Life is not truly lived until the power which has been given by God has again passed outward bearing the impress of the mind that received it. It may be an invention, a scientific theory, or a metaphysical truth; but in the plan of life, whenever genuine development is attained, it is by this process, from the unity of God to separateness in the individual, and from him back again toward unity by way of human society. Scientific thought is that which rightly perceives the relationship of forms and forces in nature and in life. Through its progress the various parts of the world have been put in connection, the knowledge of one man soon comes to be world knowledge, and the nations of the world, moving toward unity of information and habits of life, are becoming to a degree alike in what the spirit of the age regards as learning. To this end we have colleges and schools; study is universal, and the atmosphere vibrates with mental activity. In this movement of life the kindergarten wins favor by its results, even while it is the few rather than the many among its supporters who comprehend the idea of spiritual being which is its foundation. Outwardly the method is simple. Based for its intellectual part upon elementary mathematics, its sequences of form and idea are clear and definite, representing with continuity the movement of law in nature, so that the scheme can be used and be of service even when presented without a full knowledge of all that it means. But

when studied by one who has the perfect thought of spirit as cause and the human mind as effect, the deep interior intelligence that led to the organizing of the method is comprehended, and the kindergarten is seen to be the means by which the earliest feelings and spiritual awakenings of the child may be met and cherished until, gaining strength, they grow into conscious thought and regulated action.

It may be said briefly that the essential difference between the idea of the kindergarten and other methods of education is that, while the school makes a direct effort to train the mind by teaching facts relative to the life of man and the domain of nature, with the idea of imparting scientific and intellectual knowledge, the kindergarten recognizes first the spirit and then its connection with nature; it gives each object because of its relation to the human soul, and, as a means by which the child can express something that stirs within himself while its ultimate intention is, through this accord of the spirit with nature, to develop the child's power of thought and its expression in industry and in language. Its three vital points are God, nature, and man. The movement is that of the soul, mortal yet immortal, passing from God to nature and back to its source; and this practice in the science of being is the meaning of the kindergarten.

The sight of nature as a correspondence to the soul has been the open vision of the seers of the world; and its elementary forms, beginning with the sphere whose centre is Deity and whose radiation and expansion are all life, have been used as symbols for soul speech since earliest time. When the child plays with the ball it is apparently the merest pastime, but to those who know, he is being set face to face with unity, as it is shown in the relation of sphere to sphere in nature, and in the relationship of spheres of being in the kingdom of the spirit.

The burden of metaphysical teaching is that man is a spiritual being, and that if he will but realize his birthright the way of power is open to him. Thus the world is beginning to repeat as a grand choral the words and phrases that, since history began, have been spoken by the mystics and wise men of earth.

But in education Froebel stands alone as the one who could at last see clearly and in full how to take as the basis of teaching the whole sphere of life, spiritual, mental, and natural, who could take the spiritual element of life as the point for departure and return; who could allow grace, freedom, and individuality, and at the same time be altogether scientific in the natural sense, using the order of form in nature as representative of spiritual method and law, yet teaching the child fundamental mathematical facts and laws, and constraining the hand to produce material results under the limitation of nature.

The kindergarten makes its way slowly because its idea of wholeness in education has to contend with the idea of separateness in the mind of man; but as this perverted and partial view gives way before the sense of man's relation to God, and of his own power through that unity of life, this method of treatment for the nature and mind of childhood will be regarded as essential for all those who from the first are to grow up in consciousness of their inner power—who are not to lose time in the desert of mistaken idea, but are to be led directly to the centre of life for a beginning, and taught to make their way from thence by the way of nature and of society toward peace and power on the earth.

THE IDEAL OF UNIVERSITIES.

BY ADOLF BRODBECK, PH.D.

(*Second Article.*)

[Translated from the German by the author.]

THE real aim of the Protestant philosophy is mainly identical with that of the scholastic. Besides the Christian philosophy, with the Catholics and Protestants still aiming at the systematic amalgamation of antiquity and Christianity, there is a further current in the philosophic endeavors of the present age which might be called the objective historic aim. This renounces, more or less, the synthesis, and devotes itself to the scientific task of using all means of erudition, especially philology, to give a genuine and complete picture of the course of development of pre-existing philosophy, and especially to reproduce, as clearly and as thoroughly as possible, the Grecian, the mother of all past philosophies.

With the Germans, Eduard Zeller is at present the principal representative of the historic investigation of the Grecian school. This current of inquiry, which shows itself particularly active from the standpoint of scholasticism and was greatly fostered by the revival of the classical languages, and which is perhaps the strongest in the philosophic life of the present day, is also found chiefly in Germany.

The present aim of these objective endeavors consists in collecting the material—in sifting, translating, and expounding; also, in investigating the connection between the different philosophic systems in their historic and elementary relations toward one another; and, further, in proving the union of these systems with the respective factors of culture, and in representing this independently of any prejudiced school aspect. Thus will be

obtained a picture of the self-development of the philosophic conscientiousness of mankind, which is not constructed on the lines of any scheme from "above," but is obtained by investigation in a thoroughly scientific manner. Moreover, it is the purpose of these endeavors to examine what is to be found of lasting value in these philosophic systems, and to discover that which harmonizes with the results of modern science, and hence may become available for future use. The underlying motive, therefore, of this historic aim is much the same as that of the scholastic and Protestant philosophy which exists to-day.

The most recent philosophic activity of the present age indicates the birth of a self-dependent and productive system, based upon facts of nature and history recognized in a strictly scientific light. It had its origin in the inductive and practical philosophy of modern Englishmen, in the materialistic endeavors of the last century in France, and also in the aims of natural philosophers at the beginning of the nineteenth century. But the main strength of this activity lies in the direct study of nature itself. The followers of this school, who in a measure create philosophy anew—and whose methods and researches, when compared with those of the earlier natural philosophers of Greece, are seen to be but a step in advance of them—are scholars educated chiefly in the physical sciences. This aim is relatively apportioned among the philosophers of all civilized nations, but especially among the Germans, English, and French.

Among the Germans, I would mention particularly Wundt, who deserves great praise for his exact inquiries in the sphere of physiological psychology.

The present task of this modern school of natural philosophy is fourfold: (1) To lay bare the roots, especially of that feature which concerns the theory of atoms; (2) to investigate its course of development, in order to decide its relationship to all former philosophies and contemplations of the world, with regard to the historic connection and the differences of principles, and to do this without prejudice; (3) in a methodical manner to examine the degrees of probability of the various hypotheses; and (4) coolly to discuss them.

These are the four main currents in the philosophic faculties of existing universities. They may be briefly characterized as the philosophy of the Roman Catholic theologians, of the Protestant theologians, of the philologists, and of the physicists. In detail, there are of course many branches, which are to be regarded either as specifications of one or more of the four chief currents, or as combinations or amalgamations of them.

Thus Lotze's philosophy is composed of Protestant ideas and those of modern physical science: the Protestant principle being taken particularly from Leibnitz, and that of physical science from Herbart.

Conjointly, these four divisions are found most complete in Germany. Most of the non-Germanic countries show but one of these aims. In a certain sense they may be regarded as four philosophic strata, lying one above the other, like the strata of the earth, which the geologist looks upon as co-existent, although resting one upon another. Taking this view, it is probable that those countries in which, until now, only the lowest and oldest stratum (the Catholic philosophy) is to be found, will in time have also a Protestant philosophy, later a philologic-historic, and finally a philosophy of physics. Indications of this are already seen in the more complete commentaries upon the works of Kant, Hegel, and others, and their translation into the languages of other civilized nations. Indeed, it is also possible that one or another of these strata should be passed over, in order that the following stratum may be reached more readily.

That any one of these four main philosophic endeavors may absorb or annihilate the others is extremely improbable, and it certainly is not to be expected for a long time to come. That only *one* is in full possession of all philosophic truth is untrue. Each of the four has its peculiar strength, as well as its weak points. Ultimately, there are only two chief parties, the ancient and the modern. To the ancient belong the three former aims: the two Christian-antique philosophies and the historic-philologic. To the modern belongs the fourth—that of physics. The three former represent the ideal—partly the ethic-Christian and partly the æsthetic-heathen. Herein lies their strength.

The fourth aim, the natural philosophic, represents the real, resting upon recognized facts; and this is *its* strength. With this is indicated the weak point in each main party: Those of the ideal often build on suppositions which fail to stand modern scientific tests; while those of the real are frequently without sufficient dialectic training and ethical* insight to apprehend the spiritual essentials in their various branches.

The two chief divisions may therefore continue until further discoveries are made, each meanwhile learning much from the other. But the ideal of a relative uniform aspect of the world, which objectively portrays all natural and spiritual facts, must constantly hover before all parties; and in this, the common goal, which shines like a distant light to the wanderer, lies the true unity of all philosophic aims.

Liberty of teaching is now tolerably well guaranteed among all civilized nations, excepting certain Catholic and a few Protestant districts — mostly in America, Switzerland, England, France, and Germany. In countries in which the military or clerical power predominates, the liberty of scientific teaching is found to be in constant danger of suppression. The freedom of learning in philosophic subjects is of course everywhere still somewhat greater than that of teaching. Yet, as experience shows, the sphere of studies pursued through custom, and the influence of conditions surrounding life and occupation, is generally stronger than the mere impulse to acquire knowledge of pure and universal truth.

The different epochs through which the science of law has passed, up to the present, are all exerting more or less influence upon existing universities. As in philosophy, we can in general distinguish four main currents in the modern endeavors of jurisprudence at our institutions of learning: (1) the canon law; (2) the Roman law; (3) the study which codifies, tabulates, and compares the principles of historic jurisprudence; and (4) the beginnings of a science of law and state, which are based on strictly scientific facts of human nature and history.

* The Greek *ethos* signifies character; therefore, "ethic" refers to the moral culture of the mind.

The canon * law, as at present taught by Roman Catholic theologians and at universities, is, on the whole, identical with that of the middle ages. The canon law is the norm of right for the Catholic Church, which, as the legatee of the old Roman monarchy of the world, is an organization analogous to a state. With the exception of the legal university at Bologna, the canon law embraced virtually all of the juridical sciences in the universities of the middle ages, till the epoch which marked the revival of the classical languages.

From the commencement there were four chief divisions of canon law, namely: (1) the "decretum Gratiani;" (2) the five books, "Decretalia;" (3) the sixth book of the decretals given by Boniface VIII.; and (4) the "Clementinæ," which are named after Clemens V., and which were by John XXII. prescribed as regulations for the jurisconsults in Bologna and Paris. The canon law was later also entitled "jus Pontificium," in contradistinction to the Roman law called "jus Cæsareum." Institutions such as the Vienna University, however, occasionally relied upon the latter in the adjudication of their own affairs.

To the canon law are attached a great number of other writs, which are to be regarded as glosses, or as commentaries. In so far as the Roman Catholic Church is still a power in which juridical regulations of all kinds are practically in force, it may be right that the canon law is taught at universities. A kind of imitation thereof is the Protestant church law, which has existed from the inception of that institution, and is taught to students of Protestant theology at some universities.

Any real progress in this branch of knowledge, from a strictly Catholic point of view, is scarcely to be thought of. It is more a tradition of fixed sentences than a science. But the real task of the teachers of canon law is primarily the ascertainment of its origin and its connection with the former Roman law, and with the contemporary factors of the history of the church and of the culture of the middle ages; secondarily, the

* *Canon* is a Greek word, and originally signified "rule," or "law;" later, especially ecclesiastical rule or law.

settlement of the historic and elementary relationship of the canon law to forms, statutes, and views of right which have arisen in both Church and State since the close of that epoch; and, finally, the discovery of whatever may be contained in the canon law of permanent worth, derived from the nature of human society itself and from a true conception of the relations between Church and State.

The Roman law is at present taught at probably all of the great universities of Western Europe. Concerning the substance of this branch of knowledge, it forms, on the whole, a department complete in itself—which, however, occupies a practical activity in modern states only in a limited and modified degree. Its principal merit lies in its being a compilation of legal statutes, as they were enacted in the course of time by the legislators of the Roman nation, who were generally well versed in the science of practical law. This compendium, which, regarded methodically, is entirely unscientific, was completed at the end of the imperial Roman era.

In the midst of the decay of political life and the antique sciences, the juridical studies flourished at various towns of the Roman empire in the second and third centuries after Christ; but, like other departments of antique and Roman life, they soon grew completely torpid internally. During the middle ages the Catholic law had prevailed almost exclusively at the universities, being a kind of complement to theology; and about the time of the humanists, who especially revivified the Roman world, the Roman law began also to revive. It formed a salutary contrast to the canon law, and was already used by the Hohenstaufens as a weapon in their contests with the Popes. In Paris the teaching of the civil law had been prohibited since 1218. In Vienna it was a long time before the nominally existing study of the Roman law was actually practised. Since then the continually growing secular power has procured its more general admission into the universities and into practical life.

As this Roman law for a long time was regarded as a court of last resort, and even as a kind of dogma in legal matters, there

was but little opportunity for scientific development. The most that could be done, as with the canon law, was to add a kind of gloss to the existing material, and to treat cases which did not exist in the Roman law by whatever analogy could be found.

The real scientific task of those who have to do with the Roman law is evidently to reveal, as clearly as possible, its roots in the Roman civil life, and especially in the antique idea of the absoluteness of the state, and the ancient connection of the individual with the community; to show the gradual institution of the Roman law, beginning with the ten tabular laws, and through this to expose the interaction of all the factors of culture; to collect, sift, and arrange, as well as possible, the preserved remains of other features of the juridical life of the Romans; to settle the historic and elementary relationship of the Roman with the canon law, and especially with the Catholic Church; to prove comprehensively its influence upon the development of the study of law in modern juridical life; to show clearly and thoroughly the connection between the Roman and the ancient and modern German law, and also that of other civilized nations; and, finally, to determine how much of it might be acknowledged as lasting truth, because derived from the true conception of law and from the nature of human society.

In addition to the study of the canon and Roman laws, there is a further current in the juridical endeavors of the present age which we may call the objective historic aim. This renounces, for the present, the direct practical employment or systematic arrangement of its material, and devotes itself to the scientific use of the philologic and historic methods of inquiry to revive the Roman law, which had hitherto been petrified into a sort of dogma; to comprehend it simply as something developed under quite definite conditions, and modified in the course of time; and as far as possible to reproduce it completely and clearly as a living organism. This current—already made possible and somewhat spread through the study of the classical languages—has come into full activity since the

beginning of our century, during which period it has had its main supporters in Germany, among whom are the renowned Eichhorn and Savigny, historian of the Roman law during the Middle Ages.

To this historic treatment naturally must be added that of the German law, including the legal rules, statutes, and views hitherto formed. Indeed, in Germany one authority has already in the last century gone back to the old German law and custom; and the later works of the theoretical and practical lawyers are intended to re-establish the national factor, as is being attempted in other countries. Hence, the whole may in future produce a picture of the true development of the principles of right in the national life of ancient and modern times.

But the real undertaking which makes this historic inquiry scientifically valuable, is to compare these facts with one another, to select and define those which have a common basis, to judge everything by the standard of right, and to determine that which is of lasting value.

The later juridical endeavors of the present day suggest the inception of a more comprehensive, independent, and productive jurisprudence, based upon a methodical investigation of the facts of real life and history. The beginnings of this aim already revert to the keen-sighted and practical philosopher, Hume; to the socialist, Adam Smith; and in part to the juridical, philosophic theories of Kant and Hegel. The chief strength of this inquiry grows out of the direct and exact study of life itself—its requirements, intercourse, and products.

This aim, which in a certain sense creates jurisprudence anew, runs parallel with that of the Greek political theorists, and is similar to that of the Roman teachers of law; in fact it may be regarded as a higher stage of the latter. The exponents of it are men who have been educated chiefly in technical and practical spheres. Indeed, it is probable that this idea pervades all civilized nations; but it has had genuine representatives, since its inception, in such men as List, Schäffle, and Mohl. The politico-economic sciences are already taught in

part at the great universities, and to some extent at the high technical schools, such as those of Stuttgart and Munich.

The true scientific aim of this modern jurisprudence, or state science, of which thus far only its theory of political economy is relatively developed, is to disclose the roots of its own origin, with especial regard to its fundamental principles, such as property, value, rent, etc.; and to examine their soundness. It has also to investigate its own course of development, to determine its historic and fundamental relationship to pre-existing ideas and systems, and gradually to grow into a complete system of sciences comprehending the social aspects of the race and the true law of life in all its branches. The acknowledgment that for this purpose the boundary lines of a narrow, egoistic, national principle must be broken, and that there also is a universal compact which includes that of individual nations, has already shown itself in the rudiments of a theory about international law. *

These, then, are the four main currents in the juridical faculties of existing universities. Of course there are various branches, which are to be regarded either as individualizing some one of the four, or as a unification or intermingling of them all. These chief currents may be considered as four stages in the development of juridical science, which, however, co-exist with one another, although originating in different epochs, because the preceding phase did not cease to exist when the succeeding stage arrived. This development may be compared to a palm-tree, the old leaves of which do not immediately fall off when the new ones begin to sprout, but merely fade and droop, and even then are of benefit to the tree, causing it to appear stately and complete. When the leaves are quite dry, they fall off in obedience to a law of their own nature, having no further connection with the product.

It is to be hoped, however, that the newest scientific aim, for purposes of both theory and practice, will soon extinguish the others; yet everything is here in its infancy, and there are few really firm points in it. As with philosophy, at the bottom

* One of the first authorities on this subject is Bluntschli.

of this endeavor there exists the rivalry between the ancient and modern schools. To the former belong the Canonists, the Romanists, and the exclusive nationalists, who wish to go back only to the historic national law ; while to the latter belong the national economists, including the statisticians, the socialists, and the scientific theorists of international law.

But the common aim of all existing currents of inquiry is the gradual development and individualization of the idea of right. With most students of legal science, however, a knowledge obtained by mere memory is the predominant desideratum.

We shall next discuss the growth of the physical sciences—their dogmatic, semi-dogmatic, objective historic, and exact scientific aims—and explain some fundamental questions regarding universities in general.

PSYCHIC VIEWS OF INFANT PRODIGIES.

BY J. EMERY McLEAN.

THERE are certain subtle forces of nature which are commonly overlooked, but which upon examination are ever found to be most fascinating in their operations. The ancient Greek and Egyptian philosophers made these forces a life-study. But the glory of their achievements in the realm of metaphysics was somewhat dimmed by the then growing materialism which culminated in the Dark Ages. While many of the fruits of their investigations have been transmitted through successive centuries to the people of the present day, the resources of natural law, as discovered by these philosophers, are to the modern world almost a sealed book.

It is conjectured that the laws of nature have been projected by centrifugal force, and therefore cannot vary or deviate from their course. All subordinate activities in the universe—minor expressions of these laws—are necessarily characterized by the same immutable principles. Occultism is a study of these forces and of their natural operation, whereby various psychic phenomena are made manifest on this plane of life. It is therefore a natural science.

All things pertaining to this abstruse philosophy were viewed by the sages of old in a different light from that of the savants of the present era. The ascetics of past ages became familiar with the truths of the occult that its benefits might be transmitted to posterity; to-day many investigators study its phenomena for pecuniary profit or for the gratification of personal vanity. The applause which the world invariably accords to the producer of the apparently abnormal is an incentive which gives rise alike to laudable and reprehensible motives of research. Yet the knowledge obtained in these more material

ways is but the husk of truth—the kernel of fact remaining still unrevealed. Occultism aims at the removal of the husk and the disclosure of nature's (so-called) secrets.

The reintroduction of this psychic science into the affairs of men is like projecting a bomb over the ocean. It strikes the surface, explodes, and causes a vast upheaval of previously unruffled waters. The shell sinks to the bottom and becomes embedded in the sand, but one more thought has been set adrift upon the troubled sea of human reason. The disturbance of the waters may subside, and all apparently become calm; but the thought has been projected, and must inevitably proceed to ultimate fruition.

To the ordinary mind, incapable of deep reasoning, some objective phenomenon becomes necessary as a manifestation, in presenting any form of truth; but to the thinking mind occultism presents a high order of metaphysical philosophy. To earnest students it is but an invitation to enter the open doorway of the higher realms of reason, and to learn for themselves of the great truths therein revealed.

The knowledge which results from a correct apprehension of occult laws and forces is of the most subtle order, and appeals only to the finer faculties of the human mind—faculties frequently neglected because misunderstood. This is the reason why physical phenomena are necessary to attract the generality of mankind. The few who are capable of plunging at once into the higher philosophy of the subject, can do little more than bequeath the records of their investigations, inspirations, and revelations to a possibly unappreciative posterity. By the Greek philosophers—Socrates, Pythagoras, Plato, and their contemporaries—doubtless these difficulties were recognized. "Many are called but few chosen." The philosophers of all ages are invariably the "chosen," because by them has been acquired the higher intellectual illumination. The highest "gift" comes only through acquirement.

In the human race the great law of evolution is everywhere typified; consequently, the highest type of man extant upon this earth is but the result of unbroken ages of development.

It is an esoteric few, therefore, who through this natural process have become the leaders of men, by virtue of their superior mental development and the loftier spiritual insight thus acquired. To such individuals belongs the credit for the discovery of occult laws.

Of this science there are various forms, the most common of which are clairvoyance (clear-seeing), with its attendant branches; clairaudience, or the sense of hearing inaudible voices; and telepathy, or thought transference. But the degree of animality yet remaining in the human race requires that at present the physical shall take precedence of any higher phases of action. In a further stage of development, when the natural laws of evolution shall have been recognized more widely, the spiritual side of man will be in the ascendant, and he will naturally turn to the higher philosophy for these truths which his soul demands. Telepathy will be then a constant practice, and thought carried on the " wings of the wind " will be purposely transmitted to every quarter of the globe.

To some minds, occultism is difficult of explanation; but, like all natural phenomena, its effects may be described simply as resulting from a union of unseen forces. The theory of evolution plays a most important part in the egoism of human life. To lay bare this fact the innermost recesses of man's understanding must be reached. The deduction of logical conclusions from demonstrated facts is more or less affected by the delicacy of the mental mechanism through which ideas are infiltrated. The more minute the mechanism, the finer may be the subject-matter dealt with. The wonderful structure of the human mind is capable of almost infinite development, and the delicate intricacies through which thoughts from a higher plane must be first transmitted suggest the difficulty which some find in recognizing the occult. As these thoughts are handed down through the different gradations of earth life, their garb must become adjusted to each stratum of mentality when it is reached. Hence, what would be easily comprehensible to the higher intelligence of man would utterly fail of its purpose if sought to be projected on the lower orders of being.

This is why psychological manifestations must first be presented to the masses in concrete, physical form. Through this means the understanding of the lowest element of evoluted humanity is reached.

But there is a spiritual as well as a physical evolution. The right-minded psychologist recognizes progress as a *universal* law, with perfection as its goal. Toward this point we are all tending, and the power of promoting or retarding our progress is in our own hands. Along certain lines some have already reached great heights. This is conspicuously noticeable in the phenomenal talents often displayed by children, to account for which many explanations have been offered by physiologists and others, without intelligently accounting, however, for any but the simplest facts of this most interesting subject. Before stating my own convictions concerning the matter, it might be well briefly to outline a few of the theories frequently advanced.

According to spiritualists, infant prodigies are of three classes: (1) the heaven-born genius; (2) the child "medium," who performs his or her wonderful feats under spirit control; and (3) the infant in whom both these attributes are united. By the sum of these three factors these people account for the epidemic of infant phenomena which marks the present era.

Genius *per se* is frequently attributed to inspiration. Being inborn, it attracts to its organism certain chemical properties without which the divine quality cannot be externally expressed; and while these investigators accept the axiom that geniuses are always "cranks," by them the fact is ascribed to that peculiar formation of the brain by which certain influences are excluded while other qualities are abnormally developed. For example, the artist or musician, who has attained pre-eminence in his profession, as a general rule is fitted for only the one calling —thus showing, according to spiritualists, that the brain has been cultivated from one standpoint alone. This, in a certain sense, is regarded as unfortunate, for it excludes from the individual the enjoyment of much of the beautiful in life. They point also to successful business men—especially those of the old school—and find them analogous to the artist and musician:

their existence is dominated by close application, thorough study, and constant adherence to a central idea.

The infrequency with which genius with the brush and palette makes itself manifest in the infant is explained by the statement that art of that nature appeals chiefly to the eye. With music it is different. The sweet sounds permeate every fibre of the body. They appeal to the harmony of the soul, thus carrying the child's imagination up to higher flights of fancy. This accounts in a great measure for the numerical preponderance of infant *musical* prodigies—as were Haydn, Liszt, Rossini, Mendelssohn, Schubert, Cherubini, Paganini, and Beethoven.

We have also occasional infant mathematicians, which spiritualism places in the second-named class. Their feats, we are informed, result simply from the brain of the child being possessed by a higher intelligence—one who, while on earth, was skilled in mathematical calculation. The infant orator is said to belong to the same order of peculiar beings. In fact, there are scores of infant prodigies displaying remarkable powers along various lines of thought and action, each and all asserted to be controlled by unseen personalities.

It is insisted that the added power of another's soul in the infant prodigy makes him the creature he is. It is seldom, however, that either he or those about him realize this power; or, if so, they are unwilling to acknowledge its source. Such concession on their part, it is said, would destroy the individuality of the child who receives the inspiration.

But just here arises the question: Inspiration by whom or what? Is the mind which inspires the infant universal or individual? If the latter, why are its functions limited to music, oratory, and poetry? Why can its possessor give no other evidence of his identity? It would seem, indeed, that there must be an end to unsolved mysteries, mysterious disappearances, the losing of valuables, the keeping of secrets, and the harboring of doubts, if the wires of communication between individuals in the two worlds are properly laid. The statement that "dead men tell no tales" must be removed from our nineteenth-cen-

tury book of proverbs, if death is no barrier to our mutual intercourse with regard to worldly matters.

The boy Hoffman, whose performances on the piano astonished American audiences a few years since, was said to be controlled by the spirit of Mozart. If so, who controlled Mozart, who was a phenomenal infant himself while on earth? If self-development is the object of our being, why this favoritism in the matter of advantages? And how are we to recognize original genius?

In the discussion of this subject, of course, our materialistic friends are also ready with an explanation: "Pre-natal influence" is the key to the mystery. While it is undoubtedly true that, immediately after conception and to a certain extent during the period of gestation, the mother's mind may influence that of the child in such manner as to produce what is known as a birth-mark, and even to create tendencies and predilections in the character of her offspring, yet this argument falls far short of accounting for the world's geniuses.

It is well known that this process involves an abnormal condition in the mind of the mother—such as intense fright, joy, despair, or frenzy, violent admiration, or extravagant hallucination—to produce the phenomenon in the child. "Like begets like," and therefore the infant should reflect precisely the maternal bent. But the parents of "Blind Tom" had never seen a piano till their child had displayed his talent, which he did the very first time his groping fingers came in accidental contact with an ivory keyboard.

In occasional families some form of apparent genius displays itself in nearly every member. By materialists this duplication is attributed to certain chemical preponderances in the bodies of the parents. The father may be the gifted one, and the mother to all appearances an ordinary person, and *vice versa;* but it is the union of the two which is said to form the elements necessary for the expression and transmission of the parental gifts.

Again, we are told that remote heredity has a great deal to do with this class of phenomena. A certain talent may have

been displayed generations back, lain dormant for years, and finally through the accident of chemical affinity the hidden blossom may spring forth into a full-blown flower. This is frequently shown in cases of very ordinary, commonplace parents who bring forth remarkable progeny, thus illustrating one well-known fact in nature: the majority of our great men have been of lowly birth. Ancient history teems with such instances, which were always ascribed to the miraculous—an adjective which I agree with the spiritual philosophers in refusing to employ.

The truth with regard to so-called prodigies, among either infants or adults, is that the phenomenon is only apparent. The display of genius is but the effect of a law as natural, inviolable, and unchangeable as that of gravitation itself. That law is *reincarnation.* The fact that our lives are given expression on this plane *once* denotes the possibility of our living here a hundred or a thousand times; and the modicum of knowledge we gain in only one life implies its necessity, if we are to become thoroughly rounded out and intelligent beings.

While the materials which compose our bodies are found on analysis to contain nothing of a permanent or enduring nature, and in fact are entirely renewed every few years, yet in our possession of *minds* there is evidence that we are something more than gross matter. Mind is a unique substance in that it does not change into other forms. The proof of this lies in the fact of memory. Were it not so, we could remember nothing more remote than seven years back at the farthest. That non-physical "something" is what occult students recognize as *soul*, the ego—the real man; and in transcending the limitations of matter, it reveals its eternal and immortal character—a revelation of Deity, its Creator.

Creation implies knowledge, as well as power; and the consensus of human testimony is that the only sure way to acquire knowledge is through experience. In threescore years and ten a human being can undergo a wide diversity of joys and sorrows, but how much actual knowledge has he gained? With second childhood he seems to have arrived almost at his

starting-point, when the change called death takes place. What, then, becomes of the deathless soul? It returns to its native spiritual habitat to assimilate the experiences through which it has just passed. This act has its fitting counterpart on the material plane. As the stomach digests the food it receives, and as the mind digests the ideas it conceives, so the soul digests the experiences it gains. As the result of the physical function is bodily strength, and that of the mental process is knowledge, so also the fruit of the spiritual operation is wisdom.

To acquire wisdom, then, is manifestly the primary purpose of human existence, and this means perfect knowledge. To what degree of perfection can man attain during one period of life on earth? Plainly infinitesimal, even along a single line. Hence, in a succession of embodiments lies his only opportunity to progress. This scale has an infinity of divisions; and, like all spheres, it contains an infinite number of circles. When the soul has passed once around the line of a single one of them, it has reached the culmination of a series of related experiences: though it may have required thousands of years and scores of incarnations to effect the result—perfection. Still, humanity is so vast that almost every year marks the completion of such a cycle in the life of one or more persons. These individuals, when the ultimate is reached coincidently with the soul's final embodiment in that series of expressions, we are accustomed to call prodigies; but the term is a misnomer. They are simply reapers of what they have sown in accordance with natural law, whether the reaper be a Raphael or a Rubinstein, a Patti or a Pericles, a Swedenborg or a Shakespeare, a Cicero or a Christ.

But it sometimes happens that the "infant prodigy" ceases to be a marvel on attaining manhood; *i.e.*, he reaches the culmination of one line of endeavor and begins an entirely new series during the same embodiment.

The question of recalling previous incarnations is often perplexing to students of this occult law. Metaphysical philosophy recognizes mind as soul expressed; and though memory

is undoubtedly a faculty of the mind, it is not always conscious. It has sub-conscious and super-conscious phases, and it is naturally in the former that the records of past experiences are stored. When science ceases to consider the material body as the man, and the gray tissue of the brain as the mind, it will acknowledge *soul* as the ego, and the possessor of a memory which is eternally conscious, though not always accessible to the phase of mind embodied in the flesh at any given time.

It is not literally true that man's advancement is due to his improvement on the work of those who have gone before him, but rather to the augmentation of his own previous labors. The startling and often depressing diversity which exists in the conditions surrounding different members of the race, and which gives rise to so much pessimistic oratory and literature, in the philosophy of reincarnation is justifiable and explainable : The beneficiaries of fortune have heretofore changed places with the victims of adversity, or they will do so hereafter. Fate is no respecter of persons.

The "infant prodigy" is but a graduate from the spiritual College of Experience.

THE RELIGIOUS TRAINING OF CHILDREN.

BY ABBY MORTON DIAZ.

(*Second Article.*)

WHAT is religion? Hearing it always spoken of as referring to the One Universal Cause, we may naturally wonder how this matter is regarded in other parts of our common universe, not alone in that small portion occupied by our solar system, with its Jupiter, Saturn, and the rest, but in the infinitude of fixed stars and their planets, and in all the worlds existing beyond our telescopic vision. As the Source of this infinite manifestation is omnipresent Mind, we may safely infer that from this Source mind everywhere exists; and, further, that proceeding therefrom it will be likely to do elsewhere what it does in our small speck of a world—*i.e.*, strive for a conscious union with its Source.

True, we cannot know; but with us religion seems so narrowed, so materialized, by the restrictions and forms of ecclesiasticism, that somehow we can have more breathing room by considering it co-extensive with the universe.

It seems good, however, to find everywhere a surety that this world with all its belongings is not doing itself, so to speak, but that it has a producing Cause—a somewhat other than appears—immanent in all, and to which, or whom, we as individuals stand in the relation of the created to the Creative, existence to Being, sustained to the Sustaining. To this unseen Presence we ascribe what alone seems sufficient unto its full manifestation—namely, the infinitude of wisdom, love, power, strength, intelligence, harmony, good—all united in the one word God. In the Hebrew this word signifies Being, Life; to nourish, to sustain, to pour forth energy; a power going forth,

entering into, setting up motion, ruling, guiding, causing to revolve. From the same root are derived words which signify brooding; the act of a mother nursing her offspring; the principle of motherhood.

In all times and places, people have striven for a consciousness of union with this omnipresent Cause. We have from the Greeks: "There is but one Being. . . . author of life . . . energy of all things. One universal soul pervading the universal sphere." Hindoo: "Consider all things as existing in the Divine Spirit . . . supreme, omnipresent Intelligence pervading all. . . . All things in the universe are merely the primeval heart of Buddha. This heart is universally diffused and comprehends all things within itself. The Lord, existing through himself, of whom and through whom all things were, are, and will be." Egyptian: "God, the beginning, the One Father, the Spirit who animates and perpetuates the world." Mohammedan: "God is the All." Our own Scriptures: "One Father, of whom are all things."

In regard to this divine life in *man*, we have in our Bible: "It is the same God working in you all. The tabernacle of God is with man. Ye are builded together for a habitation of God in the Spirit." Hindoo: "I am pervaded by Thee; Thou containest me. Within, beyond, my God existeth. In thee, in me, in every one, the Lord of Life resides." Persian: "Soul of the soul, intellect exists by Thee." Dr. Channing: "The everlasting Father, quickening, sustaining, renewing us." Theodore Parker: "As God fills all space, so all spirit. Thou art nearer to us than we are to ourselves." Emerson: "Man rests upon the bosom of his God, and draws, at his need, inexhaustible power."

Statements of this nature, expressed in the Scriptures of the different peoples, are known as their religions. None show need of creed or formalistic service. They have no formal significance. They are of the spirit, and concern man's inmost. The word *religion*, aside from the thing itself, has been variously defined. According to Cicero it signifies "to re-read." Another ancient authority gives for the meaning, "to bind back

to God." Dr. Watts defined it as "duty to God." We are told in our Scriptures that man is patterned after the Divine.

Now, as to these meanings, we may well say that each human life should be such that observers may there "re-read" the divine pattern inscribed on the heart. We may state also that, for this complete outliving, the individual human being must turn inward from the outer, the sense-life, and feel consciously "bound back" to the Father, or Begetter—that which gets us to be. And we may further say that duty to God requires a complete showing forth of the divine pattern, and that lack of this completeness is irreligion—actual sin—the word *sin* meaning, to come short of the mark. "We have all sinned and come short of the glory of God;" that is, we have all failed of showing forth the gloriousness of our divine possibilities.

Religious training, then, is so to manage, to train, that the God imprint on each child shall be revealed. How shall this be done? Obviously not by teaching that this innermost Presence is far off, up above, looking down; nor by making this far-away God a convenience in answering unanswerable child-questions—as God did this, God did that, God will feel thus and so. A little girl, asking about her deceased baby brother, was told that God had taken him up into heaven, the idea being given that heaven was somewhere above the sky. Soon after the birth of another boy, her mother noticed that in saying her evening prayers the child mentioned every member of the family except the baby. "But why not pray for your little baby brother?" the mother asked. "Hush!" whispered the child, "I don't want God to know I've got another little baby brother." She evidently had an idea of magnitude, of far-offness, and of an unearthly sort of Being, somewhere, with unlimited extension of the sense of hearing as well as capacity for taking away children.

Man is said to be created in the image of God; but we may as well say that God has been made in the image of man, for it is certainly the case that man everywhere has carried to infinity his own highest conceptions, and called that infinite GOD. This, indeed, is a necessity of the case. But let us take what

is really our highest. By this, our present conception of God is infinite love, intelligence, truth, power, wisdom, good, strength, life. Our duty to God, then, is to let these appear in character and conduct. In the religious training which will accomplish this we are not to consider the child as a receptacle to be filled. We are not to put anything into him. The divine germ is there, awaiting development. How shall we aid this? Is it by telling him if he is naughty God will not love him, or will send him to hell to be forever lost? Or must we make him afraid of God? Clearly this cannot be the way. Fear can never develop love. Nor will the intellectual methods of learning texts of Scripture be effective, nor yet repeating the Golden Rule, or the Ten Commandments, or answers to questions contained in the Catechism.

What is the divine method as seen in nature? It accomplishes by working from within outward, not from without inward. The inmost desire of a pine, we will say, is to be a pine. This is its ideal, its religion, or duty to its Creator. In a nursery of plants their training does not consist in putting anything into them. What they can be and do is already there in embryo. It cannot be supplied. So of our nursery-ground of young human plants. In each are divine possibilities. Our part is to aid in their development, and our first move is to gain that co-operation which in the plant seems automatic. Like the nurseryman, we must work *with*, not *upon*, our material. And how can this intelligent co-operation be secured? Interest the child in his own perfection. Lead him to desire this as he desires of a plant in his garden—that it shall be, and do, its best. He would have it gain a full and shapely growth, and express its utmost possibilities in foliage, bloom, and fruit. Wisely trained in this line of thought, a child would be as much disturbed by finding a blemish on himself, as to discover that a spot was soiling his white lily.

Every child enjoys perfection. A boy is pleased to see perfection in a jackknife. The better its steel, the keener its edge, the nicer its finish, and the more things it will do well, the greater his pleasure. The girl, likewise, is pleased to see a

superior kind of doll. The more life-like its countenance, the sweeter its smile, the more *real* its ringlets, the more shapely its limbs, the more gown-like its dress, the more things it can do well, and the more closely it corresponds to a live child, the greater her pleasure. So of any tools or toys; also of fruits and flowers. A perfect apple or rose causes involuntary admiration. In a story, the child is pleased with the brave boy—the truthful, the kind, the honorable, the helpful, the generous, the intelligent; and the brighter these qualities shine out from a dark ground of circumstances the greater his admiration.

It may be said that this is no more than natural. But what do we mean by natural, other than that such is his nature? He responds to perfection because it is his *nature* to do so; and what is this nature but a manifestation of the Divine? Even a boy possessing opposite qualities is compelled instinctively to appreciate the good ones in others. Why not take advantage of this natural aid, and, by wisely thought-out methods, induce the little one to make himself the kind of boy he can approve? In this we can always trust nature as a compelling power. No boy will be able to approve of himself if that self be unworthy his approval. Thus we have an almighty force on our side, if we will but recognize and work in line with it.

Begin early, say the trainers of animals and of plants. Likewise, with children begin early—that is, before they can perceive that anything is begun. It is the unconscious influence that tells. Not even grown people like to know that somebody is trying to do them good. To a very young child a mother could say: "My dear, suppose you make yourself just such a little boy (or girl) as you would like to play with and stay in the room with. You know what kind you like best." This could begin a profitable talk, and it might be further suggested —"for you know you will have to stay with yourself day and night as long as you live; and as there can be no separation you will be more comfortable by making yourself the kind of companion you can enjoy. It would be unpleasant to be obliged to take for a constant playmate a person you disliked or despised—how much worse were that person yourself!"

Just here a child incident related by a mother is apropos: Her daughter of four or five years told a falsehood. She said to the child, "What a pity! for this makes a dark spot on yourself." Hearing this the girl began to cry. "But, my dear," said the mother, "if from this moment you speak the exact truth the dark spot will go away." This comforted the child and gave her inspiration. How much better some such method as this than the customary one of saying: "Oh, what a naughty girl! Now God won't love you," or "God will punish you," or "if you do so, you will not go to heaven when you die!"

In regard to the matter of interesting the child in its own perfection, it may be asked, Is this religion? Surely. Is not God perfect? And is not the child created spiritually in the image and likeness of God, thus bearing the Divine imprint? And is it not religion that this *inmost* of the child be shown forth? Is not this "duty to God?"

A question is sure to be raised concerning the ability of a child to tell right from wrong; but it has already been shown that as soon as he is old enough to hear a story he approves the good, the true, and the lovely. As to how he does it, there is no better answer than—because it is his nature to do so.

It is usually at about this time that the child, having heard various allusions to "God" by various people, begins to ask those unanswerable questions so perplexing to a mother, and which are often answered by statements having no foundation in knowledge. Now, as in all the world it is only we humans who are spiritually one with the Divine Cause, it follows that all God-knowledge must come through our own innermost. This guide is called conscience. We are spoken of as being guided by its voice. Of a penitent wrong-doer it is said that he is "conscience-stricken." Of a doer of right that he is "conscientious." Now, what is conscience? When that earnest seeker, Madame Guyon, asked her spiritual adviser, "Where can I find God?" he answered, "Look within." And, indeed, in what other direction can we look, since it is by the spirit that we are allied to God? God-seekers in all times and places

have thus found and spoken. This inner witness, this voice of conscience, is the voice of God. And can there be a surer guide?

Suppose, then, we answer our young questioner, our child God-seeker, in this way: "My dear, when you hear of two children and their different ways, you do not have to be told which is the right and which is the wrong way. You do not even ask. And when you yourself speak in a kindly or unkindly way, there is an inner something which lets you know which of the two is the good way. You do not hear this something; you do not see it; you cannot touch it. It speaks without the common kind of voice. But in its silent way it informs you of the difference between right and wrong. This inner voice, which you cannot physically hear, but which lets you know, you may call the voice of God; and the more earnestly you listen the more plainly it will speak. Is it not good that children and all of us have so kind a teacher?"

The child may not fully understand—does any one? But of the two directions—within ourselves and a special place located above somewhere—we have set our young questioner in the true one. To bring a child under the rule of this inner Voice does more for him than to answer his question. It establishes within himself an ever-abiding tribunal, clothed with authority from on high.

Next we will consider what would come from bringing all children into obedience to this Law written upon the heart, and how we may advance still further in our religious training of children.

THE HIGHER ASPECTS OF HYPNOTISM.

BY W. J. COLVILLE.

THE discoveries made during the last quarter of a century, concerning the susceptibility of human beings to moral treatment, are so revolutionary in their effects upon discipline that we now rarely hear advocated the modes of punishment which were universally in vogue before the new *Renaissance*. The new psychology differs radically from the old by reason of the greater familiarity which it shows with the true nature of the men and women with whom we seek to deal. To claim newness for the present psychologic attitude would be unwarrantable, were we discussing the question from the standpoint of archæology; but if the theme be treated from a popular point of view, "the new psychology" is not in any sense a misnomer.

A singularly fascinating aspect of the general question is the philosophy of mental suggestion. This topic cannot be well considered apart from hypnotism, about which great interest centres at present. Hypnotic suggestion, strictly speaking, is only one form of suggestion—by no means the highest. The word "hypnotism" is derived from the Greek *hypnos* (sleep), and is therefore incorrectly used when employed to designate a condition into which sleep does not enter.

Aside from hypnotic suggestion, simple suggestion enters largely into the practice of all phases of moral and mental treatment, and to understand what suggestion to make in a given case is essential to success in the practice of mental therapeutics. If one person suggests a course of action to another, it is logical to conclude that he supposes the other to be both willing to receive and capable of acting upon it. Willingness to receive a suggestion, however, does not always imply

conscious desire to act upon it; it does mean, however, sub-conscious willingness, or conscious assent located in the sub-self. This hidden willingness, pertaining to sub-conscious mental activity, belongs to a realm where all are fundamentally alike.

Our essential agreements are comparable to our anatomical and physiological resemblances, which are always vital, despite the number and variety of superficial dissimilarities. If it be conceded that each one desires that which is for the highest good, the entire subject of suggestion is presented in a new light, entirely at variance with the pessimistic conclusions of those who are always seeing danger whenever the thought of mental suggestion is presented to them.

The higher aspects of hypnotism, properly apprehended, may be considered as those which are related exclusively to honorable transactions between moral persons, whose experiments are conducted either with the distinct end in view of conveying some beneficial influence from one to another, or of clearly demonstrating some problem in psychology or mental science.

Taking, then, the word *hypnotism* as it stands, let us consider the usefulness of sleep induced by mental methods. Insomnia being itself a disease, as well as the result of disease, and the cause of still more serious inharmony, there will always be a large number of patients, applying either to physicians or metaphysicians, who are confessedly in need of sleep and consciously desirous of obtaining it. This numerous class of persons can, in a certain sense, be treated with hypnotic intent at their own request. To hypnotize such people is not clandestinely to exert an influence over them against their will, or even without their consent, but to work in answer to their demand to remove whatever obstacle has hitherto prevented them from enjoying the blessings which flow from peaceful slumber.

The radical distinction to be made plain at this point, between legitimate and illegitimate hypnosis, is that the former respects the sovereign right of individual liberty, simply responding to a preferred request, while the latter is an impertinent,

domineering attempt to coerce another into blind submission to the hypnotizer's will. In treating cases under this head, the simple affirmations, "You can sleep," "You are sleeping," "You sleep soundly," etc., are all that is required; but in order to render such utterances effective, no matter whether they are silently or orally pronounced, it is necessary that whoever uses them should feel intensely the force of the words he employs, as much depends upon the firm quality of thought embodied in the utterance.

For at least nine-tenths of humanity, eight hours' natural sleep out of every twenty-four is generally regarded conducive to mental and physical health; therefore, whatever interferes with natural entrance into the somnolent condition is of the nature of disease, and must be removed before a normal condition can be expressed.

In such cases the hypnotist and subject mentally co-operate in the fullest sense: their desire is a unit, and one simply assists the other in fulfilling his own request. In surgical cases, where hypnotism is employed as a substitute for anæsthetics, the relation of the operator to the patient is not essentially different, for here also there must be conjunction of desire to secure the best results; and as many persons are afraid of chloroform, cocaine, and other deadly drugs and vapors, they gladly apply for rescue from these things to a simple, healthy, mental agent which lifts them above, instead of sinking them below, their ordinary plane of waking consciousness.

When treating of the higher phases of this subject, the many well-attested facts brought forward by numerous authors who have recently given the matter close attention should be borne in mind. Most of these point to a condition in which the entranced sensitive is temporarily liberated from the usual bondage of the senses, and shows forth the true ego or higher self, which on the mundane plane of observation only rarely discloses its beauty of character. If the prejudice against hypnotic experiments were to subside, and its fancied dangers to disappear, it would soon be discovered that, in the hands of upright men and women, this subtle force of suggestion would prove itself

a useful accessory in all branches of therapeutics and in reformatory as well as educational activity.

The question now arises whether there is really any subtle force or fluid proceeding from the hypnotizer to the subject, designated by Mesmer as "animal magnetism," and by Baron von Reichenbach as "odic," or "odyllic," force.

A very reasonable theory entertained by some distinguished students of mental phenomena is, that whenever a brain-centre is aroused to unusual activity, there is an efflux from that centre which can be communicated by influx to any receptive person. Animal magnetism is not the right name for this force. Human electro-magnetism, *vril*, and psychic force are all better terms, and express the idea far more correctly. Bulwer Lytton's term *vril*, employed so frequently in "The Coming Race," is a word clearly derived from the Latin *vir*, a superior type of man to *homo*, the common animal man. "Virile" and "virility" are words from the same root which deserve better treatment than they usually receive. To use them justifiably, bearing in mind their derivation, would be to apply them exclusively to those loftier human states which distinguish superior from inferior grades of humanity.

If we were considering the lower phases of hypnotism, attention might be called to instances of crime committed under hypnotic influence; but these only show that weak-willed, undeveloped, immoral persons may be induced by mental suggestion to give expression to their own unbridled propensities. *Only two classes of persons can be influenced for evil under hypnotic pressure:* first, those who are criminally disposed and only waiting opportunity to gratify abnormal propensities, and secondly, those who are so weak and irresolute that they can at any time, in any company, be led unresistingly in the wake of stronger mentalities than their own.

According to the testimony of the most thorough-going investigators, the relation of hypnotism to crime is by no means great. For this encouraging conclusion we are indebted to the very constitution of the universe, as well as to the essential nature of humanity. It is no great triumph for a would-

be professor of black magic to make some ignorant, half-imbecile person his mental puppet; nor is it any great revelation of the danger likely to result from a fancied black art, that some dishonestly disposed person can be made to purloin articles and secrete stolen property. Such phenomena, though disagreeable in themselves, are very instructive to the practical student of psychology, because they throw light upon the real causes of such phases of misconduct as can by these processes be made plainly visible.

Leaving this low ground, and dismissing the topic of aberrant manifestations of mental power, let us return to our theme, and consider a few of the arguments favoring the conclusion that *orderly* hypnotic experiments are much more readily conducted than disorderly ones. The point to be insisted upon just here is, that man, being furnished by nature with an ineradicable instinct for self-preservation, will at all times instinctively act to protect himself from threatened danger. This provision of nature is no less apparent on the subjective than on the objective plane. A second consideration, based upon a known order of nature, flows from an instinctive desire for improving our condition, as well as merely preserving our existence. This instinct of self-improvement, coupled with the universal instinct of self-preservation, when logically followed from premise to conclusion, proves man far more amenable to friendly than to adverse suggestions.

When the public mind has sufficiently recovered from the effects of its one-sided view of contagion, the actual facts with regard to infection will stand out in clear relief. There is a great fundamental law of nature embodied in the theory of possible contagion, but the popular view of this law is greatly in need of redemption. Good suggestions may possibly be found contagious, as well as colds and other ailments.

Having thus far sought to clear away some of the most formidable and commonly expressed objections to the legitimate employment of hypnosis for curative and educational purposes, let us look a little more closely into the nature of the sleep induced either by silent suggestion or by verbal utterance, as

the case may be. Several who have given the subject prolonged and careful attention state it as their conviction, based on the results of repeated experiments, that there is no appreciable difference between ordinary and hypnotic slumber. So closely do these two states accord that they are regarded by competent experimentalists as practically identical. This attitude toward hypnotic results leads to the conclusion that hypnotic procedure may in some instances prove an adequate remedy for insomnia. If this be so, it follows that instead of administering opiates, regarded as dangerous even by the medical profession, the part of wisdom would be to overcome sleeplessness by friendly suggestions of a character calculated to induce normal repose.

While the ground of non-interference with the rights of individual will seems firmly established so long as the suggestions made are clearly in the direction of fulfilling one's own desire by removing obstacles, yet when we approach another branch of the main question we may find ourselves in a little deeper water; but we venture to decide that this deeper current is also clear and not dangerous, though skilful steering of our bark may sometimes be required.

Interested as all right-minded people are in the prevention of crime and the vanquishing of error, we are certainly more than justified in seeking by gentle, persuasive means—such as mental and moral suasion—to endeavor to awaken the better impulses within those whose present tendencies are toward their own injury and the disruption of society.

No jurist would condemn the use even of force to prevent crime and protect property, because the individual freedom of no one extends to a right to injure another. No man has the right to beat his wife, and no woman has a moral right to flog her children. To curtail lawlessness is not to restrict liberty, but, instead, to respect the right of general freedom.

Just here an incident comes to mind which serves to illustrate the excellent use to which suggestion may be put in cases where, without its aid, suffering and confusion would ensue. In California, five years ago, arguments against the employment

of hypnotism in any case were being widely used by opponents of the hypnotic system. A young physician who took decided ground in favor of honorable hypnosis gave the writer opportunity to witness a most beneficial effect produced by decided suggestion. A man, whose conduct toward his family was dastardly in the extreme, was engaged in his favorite pastime of bullying a sensitive wife and timid daughter, both of whom were in a delicate condition, and subject to nervous difficulties for which they were seeking medical aid. The young physician, assistant to a distinguished specialist in nervous diseases, felt impressed to call one day, by a subtle sense of need thrust upon him just as he approached the dwelling. Immediately after the door had been closed, and he was ushered into the reception-room, he heard a scream in an adjoining apartment; as it was soon repeated in terrified accents, he went boldly and quickly into the room whence the sounds proceeded. The sight which met his gaze called for quick and decisive action. The man of the house was in the very act of striking his trembling daughter, who was vainly seeking shelter from her father's totally unmerited wrath.

The physician determining there and then to prove the efficacy of powerful, silent command, stood in the doorway the very personification of stern resolve, and concentrated his entire thought-force upon the sentence, "You cannot strike a girl." The effect of this determined mental act on the part of the unexpected visitor caused the infuriated man to change color from vermilion to almost white, while his hand dropped nervelessly to his side and he burst into a convulsive fit of sobbing. During his sobs he murmured at frequent intervals, "Oh, God, forgive me! how could I be such a brute!"

Seeing the instantaneous effect of his suggestion upon the now thoroughly humiliated and repentant father, the doctor turned his attention to the daughter, who was trembling violently and on the verge of hysteria. Without speaking aloud, he mentally conveyed to her the words, "You are perfectly safe and completely at rest." This sentence, he says, he repeated seven times; by this time the girl had sunk into an

easy chair and was sleeping soundly. As soon as the father realized the situation he approached the doctor and, cordially thanking him for his timely presence, said feelingly and with tears, "To you, sir, I owe my first glimpse of my own higher self."

Two years later I heard from the several parties interested, and the report was that there had been no further discord in the household; the father was a changed man, and his wife and daughter were well and happy.

Whatever standpoint this incident be interpreted from, it is surely an evidence that, when suggestion is made with good intent by an upright person, the effect produced is to arouse the better self of one who, for the time being—ignorant of his true prerogative—is grovelling in unbridled animal impulse.

The true office of suggestion is to awaken possibilities for greatness and goodness in those who are temporarily the slaves of error, and objectively unconscious of the subjective good inherent within themselves. It is not reasonable to infer that, in such instances, one will rules over another; on the contrary, an awakened will appeals to one as yet unawakened; and as all possess hidden treasures, the higher aspects of hypnotism are those which bring to hand a simple and efficient means for arousing dormant moral sensibility as well as intellectual power, and all that makes for a higher expression of manhood or womanhood than has heretofore been displayed in the individual.

The relation of hypnotism to education, in general and in particular, must be reserved for another essay; but in closing this attempt briefly to present the claims of hypnotism as a moral agent to the thinking populace, I would state that I am in possession of a considerable fund of information relative to the successful employment of the higher hypnosis in the training of dull and backward children, and also in the cure of the insane.

The thoughtful reader is requested steadily to bear in mind that what is described as lawful hypnotism is a system of *arousing*, but never of destroying or weakening, the individual will

of the person to whom a suggestion is made. Hypnotism may be attended with dangers, and may be liable to abuse in the hands of the unscrupulous; but, granting this, what of it? Can we point to a single great discovery which, though valuable in the extreme when used aright, is incapable of being diverted into erroneous channels and desecrated to unholy ends if avarice instead of philanthropy be at the helm? I especially desire to accentuate the following decided statement: ALL HUMAN BEINGS ARE SUSCEPTIBLE TO GOOD SUGGESTIONS; ONLY THE WEAK AND MISGUIDED CAN BE AFFECTED BY ADVERSE SUGGESTION.

Not, then, by condemning hypnotism and warning people against its alleged abnormal influences, but by seeking to strengthen the will through cultivation of the highest moral principles, can we escape unseen dangers and co-operate to lift the social fabric, which includes each one of us, to a higher plane of equity, thereby to reach a state of perfect peace.

MONTE SAN SALVATORE.

BY FREDERICK REED.

ONE afternoon early in October of 1887 a carriage drove into the cobble-paved court of the Hôtel du Lac, Lugano, and from it alighted a young American, evidently expected by the obsequious garçon, who at once showed him to one of those commodious, high-ceilinged rooms for which the better class of Italian hotels is celebrated.

In the spring of the same year Gregory Calamus had turned the key in the door of his Boston law office, and through all the intervening months had been chasing the phantom of rest from one strange clime to another; but in vain. When increasing sleeplessness and heightening nervelessness had well-nigh unbalanced his mental faculties, a chance acquaintance had urged him to seek the shores of that pearl of the Italian lakes, the Lago di Lugano, for near its peaceful waters he would surely find the long-sought-for rest and recuperation.

The new hope which this promise had kindled in his life almost died out as he sank into a chair and listened to the noises of the street below, which were magnified tenfold by the overstrained nerves fast approaching their maximum tension. "It is here as everywhere," he moaned; "I cannot sleep here; I feel it; I know it!"

In sheer desperation he seized his hat and rushed out of the hotel, turning his face away from the town, going he knew not where, and caring for nothing save to get away from the noise and tumult so surely stealing away his reason. With downcast eyes, on and on he walked at a rapid pace, brushing past the astonished peasants as though they were no more than trees by the dusty wayside—until he began to realize that he was alone, the noisy town and its nightmares left far behind.

Suddenly a voice seemed to call his name from the heavens, and as he stopped, amazed, lifting his eyes to learn whence the call had come, there arose before him a majestic mountain—the Monte San Salvatore—its Titan form mirrored in the clear waters of the lake out of which it seemed to have but just arisen. Its gently sloping sides were clothed in the soft green tints of figs and pomegranates, while, farther up, grape and wild olive draped the massive shoulders above which towered the head of sombre gray.

A vague sense of recognition stole over Gregory Calamus, as though he had suddenly come face to face with One known and loved but departed long ago. An irresistible attraction drew him up the mountain-side. On and on he toiled, his eyes fixed upon that strangely fascinating head, until he reached the vine-clad bosom which seemed to woo him to its loving embrace. Yielding to the impulse, he cast himself down upon a mass of vines as though he had fallen into the outstretched arms of a friend whose loss he had long mourned, but who was now newly found.

An inexpressible feeling of security and rest came over him as he looked out upon the scene before him. Far, far below him lay the lake of wondrous beauty, its waters softly bathing the feet of its master, fevered and travel-stained with some long journey of love along the dusty highways of an ungrateful world. Upon the farther shore the little town, now grown beautiful in the distance, uplifted its gaze toward the sacred mount, as though awaiting the proper moment to begin its even-song of adoration. The châlet-dotted mountains beyond were in the attitude of prayer, while the setting sun veiled its face, the better to worship with all nature. The very peace of heaven brooded down upon the earth, as from the Monastery of the Sons of God on the opposite mountain-side the vesper bell sent out its silver call to prayer.

Instinctively Calamus closed his eyes to join the universal service. A supermundane calm filled his soul. He saw no more the lake, the town, the mountains; no longer heard he the monastery bell. The great breast of the mountain heaved

beneath him; he felt its heart-throbs, and soon was conscious of the living presence of Him whom he had seen externalized in the mountain—the great Master of Israel.

"Why liest thou here, brother?" said the Master, with tones full of tenderness, yet strong with an evident desire to help.

"Oh, Sire," was the reply, "I have been, until a moment ago, greatly perplexed over many things. But now a great peace has come to me and all my questionings seem to have been dissipated into this pure atmosphere."

"Thou hast, indeed, my brother, lost all thy questionings, for thou hast come at last to the Mount of the Saviour; and those who endure to reach that height find the truer, higher self through the losing of the lower life."

"What Thou sayest is, I doubt not, true; but it is so new, so strange to my unaccustomed understanding. Wilt Thou not tell me what Thou meanest by the Mount of the Saviour, and the losing of the lower life?"

"Dost Thou recall that last feast of love of which I partook with my disciples in the little upper room just before I released my body from its terrestrial service? And the cup made sacred by that sweet communion? Here on this mount these eighteen centuries that emblem of self-forgetfulness has been the visible token of my constant presence with the few brave souls who have longed to know the mystery of life, and to its solution have given all they have and are."

"But, Master, to find the key to this mystery must one abandon the world and betake himself to this solitary mountain? Do not the schools, does not thy holy church, hold this key to the knowledge of life?"

"That key, indeed, she once possessed—possesses now; but, alas! her attention has been so turned to outer things that she long ago forgot how to open up the hidden treasures of the inner life. Here, on this mountain, all through the centuries a little band of faithful ones have turned the light and warmth of faith inward upon the divine germ of life until it has unfolded to abundant fruitage."

"But I cannot understand, dear Master, how this should be a means of blessing to mankind."

"Ah! therein lies the secret of our Order's power. Each greatly unfolded life sets out to fulfil its mission to its fellows just as soon as the Divine Voice speaks the word."

"And does he never return?"

"Never; unless he so far forget his holy mission as to disclose his personality or his origin. In such case he must return to this Mount of Consecration and lose entirely the life which before he had but partly put away."

"But, Master, tell me, I pray thee, how can this small Brotherhood prevail against the monstrous evil in the world?"

"Ah, my brother, there lies the error at the root of all the suffering in the world. Of power there is but one, and that is *good*. That which ye miscall evil is but the shadowy negation of the good. Hast thou never thought that God and Good are one? So, to deny the omnipresence of the Good is to deny the omnipresence of God."

"But of man's nature what canst Thou say, good Master? Surely, that must needs be totally depraved if all signs fail not."

"To judge by the outer appearance thou surely hast the right of it. But what thou seest with the eye of sense is not the man. 'Tis merely the ever-changing, perishing expression of the changeless, deathless man within; only the outer shell, which covers for a single day the germ of life; the errant instrument which the soul uses for a moment to work out its own unfoldment and then casts aside."

"Then is man really pure and good, though apparently so vile."

"Aye, verily! even as God is pure and good; for, in God's very image was he made. Nor can he decline from his original perfection until He, whose expression he is, fall away from virtue."

"Why does the world not know this blessed truth?"

"The world stands now upon the very threshold of the knowledge. A few illumined souls there are who await but the

call to proclaim anew to the world the same gospel which I brought to mankind in that long-gone century, but which was so soon corrupted by the selfishness of men. These shall soon come together upon another Sacred Mount in the New World, and to them men shall come to learn the truth. Then shall man know his divine nature; that it needs but to be uncovered of its excrescences to unfold into fullest power. Then shall he know that his real self is like the seed which needs only to be left to the unfailing law of spiritual gravitation to find the elements necessary to evolve the divine germ of life to its fullest fruition."

"Thou kindlest in my soul a fire of yearning to be one of that number whose happy privilege it shall be to spread this saving truth. Canst Thou not direct me to that mountain-top, or tell me by what sign I may recognize those of this Higher Truth?"

"Thou shalt, indeed, be one of them, my brother. And, that thou fail not to know these illumined souls, look for the sign upon the forehead—'All is Good.'"

Again the throbs of the great mountain Heart, again the pulsations of the giant Breast, as the form grew indistinct and faded away, leaving Gregory Calamus as it had found him—lying upon the bed of vines and looking out into space from the side of Monte San Salvatore. But now the stars were shining brightly, and, far across the water below, glistened the lights of the town as if calling to him to descend from the Mount of Vision and begin at once the mission of the All Good.

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT.

SERIAL ARTICLES.

In the sphere of thought outlined in the January number of THE METAPHYSICAL MAGAZINE, there are important subjects with scope so far-reaching as to preclude proper treatment in a single essay.

Metaphysics is all-inclusive. Its ramifications transcend metes and bounds. Everything observable in Nature has its higher (or metaphysical) side; therefore the term is susceptible of universal application. Because of these facts we have decided to give space in consecutive issues to a number of articles upon the same topic, believing that the interests of the reading public will thus be more fully subserved.

At present we are presenting a series of articles by Adolf Brodbeck, Ph.D., on "The Ideal of Universities," translated from the original German by the author, and much enlarged. The predominating aim of educational institutions in all ages of civilization is herein considered in the light of its ethical, moral, intellectual, and scientific bearings on the progress of the human race. The gradual development of universities from the earliest days of institutional instruction is historically and accurately traced. The second article of this valuable collection appears in this issue, and in the March and subsequent numbers Dr. Brodbeck will discuss the growth of the physical sciences, with their dogmatic and semi-dogmatic aspects, their historic uses, and exact scientific utility; the fundamental agreement of the bases and nature of universities with other educational institutions, and the ultimate limits of the former; the high technical and high theoretic-practical schools, and the growing indifference of State and Church to their progress, with the final separation of the clerical and secular power; the relation of universities to modern society; and the influence of the clerical institutions of the Middle Ages upon the governmental ones of modern times.

By special arrangement with Professor C. H. A. Bjerregaard, of the Astor Library, we are able to present also in this number the first of a series of essays on the general subject of "Being." For this work Professor Bjerregaard is admirably equipped, both by personal knowledge and individual research. These articles will contain a review of the history and development of the idea, beginning with its most ancient conception and following the line of its growth from East to West up to its place in modern science.

"The Religious Training of Children," by Mrs. Abby Morton Diaz, president of the Woman's Educational Union of Boston, will be concluded perhaps in our April number; though the necessity of correct ideas on this important matter has been already pointed out in most emphatic terms. In these days of conflicting theologies and severance from the moorings of tradition, the value of right thinking in the religious instruction of youth cannot be overestimated. We have reason to believe that this noted author is fully qualified to point the way.

Arrangements are being effected for similar treatment of equally important subjects by some of the most famous thinkers of the world.

Particulars will be given in due time.

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OWING to the unexpected length of some of the articles in this number, we are obliged to withhold one or two which were announced elsewhere to appear. They will be published in our next issue, however, together with a number of others of special interest now in preparation.

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UNIVERSALITY OF MIND.

Augustus Jay Du Bois, in a recent number of *The Century*, has this to say of one of the fundamental tenets of metaphysical science:

"It is admitted as an undoubted fact of science that the universe is so constructed that any change of position or arrangement of any of its parts must affect the entire system. This is indeed but a statement of the law of gravitation itself. If the motion or position of so much as a single particle of matter is changed, the motion and position of every atom in the universe must be thereby affected.

"It is also an admitted fact that within our bodies matter itself is subject to mind—moves and is moved according to the dictates of mind. But since it is already admitted that to change the motion or position of even a single atom of matter must affect the entire universe, we are at once obliged to admit . . . that the entire universe is so constructed that mind not only

can, but actually does, affect its every part. The action of human volition is thus a force in the universe. A complete survey of the universe must deal with this force.

"But everywhere in nature we observe motions that are not due to human volition. What can we say of such? Evidently we can only legitimately conclude, in harmony with what we already know, . . . that since some of the phenomena we observe are beyond doubt due to mind, and since such mind-action affects the entire universe, thereby proving that the universe is of such a nature that throughout its whole extent mind can and does affect it, therefore, all the action and motions we observe, whether due to human volition or not, must likewise be referred by us to the action of mind. This is the only conclusion in terms of the rest of our knowledge that we can frame. It is the direct conclusion from admitted facts.

"We arrive, then, directly from admitted facts, at the conclusion that the universe in all its parts is the visible manifestation to us of underlying mind, and hence all interpretation by us of the phenomena of nature should be guided by the assumption of underlying purpose. . . .

"The test of the truth of such a conclusion is found in its capacity of explaining and harmonizing. Every such explanation and harmony furnishes corroborative proof. This is strictly scientific procedure.

"First, then, this view of the universe as the manifestation of mind, to which we are directly led from the consideration of admitted facts of science, accounts for and interprets the idea of *uniform action* in nature, which is the basis of all science. When we speak of uniform action we simply assume that in whatever way in the past we may have observed the purpose which underlies all phenomena to act, if those same circumstances are duplicated, we shall infallibly observe again the same action. What can this mean in terms of will, in terms of knowledge and consciousness, but the expression of unchanging purpose, acting ever and always in accord with the conditions? To change the conditions is to observe new or hitherto unobserved action; to repeat the conditions is to observe again the same action. In that which science calls 'law,' therefore, we recognize the action of a supreme will of which all nature is the visible expression, and that which science calls 'uniform action' is but the necessary result of unchanging purpose, acting in view of unchanged conditions. Uniformity is thus the necessary consequence of that view of the universe to which the admitted facts of science have directly led us. It is no longer an assumption, but a necessary conclusion."

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"STRENGTH results alone from the mind's intention. If you remove (from conduct) the purpose of the mind, the bodily act is but as rotten wood; wherefore regulate the mind, and then the body will spontaneously go right."—*Buddha.*

THE SPHINX.

And still she sits, with glad calm eyes untroubled
As of old; and still the ages ceaseless
Clamor: "Why, from whence, and whither come and
Go my people thus? Why grow the flowers
Of hope from out the graves of broken hearts?
Whence comes this morning wind, each dawn blown in,
Its rippling laughter mixed with damning curse?
And whither, God, oh! whither, ends this dry
Parched road that cuts the line of sky and earth?"
The glad calm eyes look on, and through; and back,
And back, and back, the echoes of a voice—
"I am, Myself, the answer to your cry."

—*Grace Shaw Duff.*

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FROM "The Ethics of Study," in *Lucifer*, we quote the following:

"We must be at home with ourselves, at home in ourselves, before we can profitably study. One has often noticed the light-headedness of the ants, and their preoccupied and undignified way of hurrying forward, whichever way you turn their heads. Their only object seems to be to get on as fast as possible, to lose no time, not caring particularly whither, so long only as they are getting on. Let us consider the ways of the ant to avoid them. The ant never thinks of trying to see exactly where it is—of trying to see exactly where it wishes to go; it hastens off, on the contrary, with absolute light-headedness, in any direction you choose to put it.

"We should do exactly the reverse. We should, before all things, try to look steadily round us; try to see what we can make out of this very mysterious life of ours; try to see where we are, before hurrying into this or that course of study, with the light-headedness of the ant. If the end and aim be life—a rounded, harmonious, and gracious life—then the first means to this end is an understanding, a grasp of life; and the first step is a considerate, thoughtful view of things, a quiet looking round to see where we are, to take our bearings in this fluid, moving world. And, as we can know incomparably more about our own life than about anything else around us, it would seem the part of wisdom to begin with it; to try to be more at home with ourselves and in ourselves. Studies will be useful if they help us to do this, but harmful if they hinder it. Studies will be helpful if they make us more at home with ourselves and in ourselves: if they help us to see where we are. But they will be positively injurious if they lead us away—if they lead us to overlook our own life, in following one of the hundred paths of fancy, in the light-headed spirit of the ant. For the ant has always its homing instinct to bring it back again, while we, having lost our instinct, may wander endlessly."

"IF you say I am young and tender, and the time for seeking wisdom is not come, you ought to know that to seek true religion there never is a time not fit."—*Buddha.**

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SWAMI VIVEKANANDA.

Swami Vivekananda, Hindu delegate to the Parliament of Religions at the World's Fair, has been delivering a course of lectures to distinguished audiences throughout the country since the close of the Columbian Exposition. From a recent issue of the *Hindu Patriot*, of Calcutta, India, we quote as follows:

"A grand demonstration took place yesterday in the Town Hall in honor of Swami Vivekananda. The meeting was called under the auspices of the *Dharma Mandali Sabha* by several leading Hindu gentlemen, and Raja Peary Mohun Mookerjee, C.S.I., presided, supported by several well-known speakers. It was a unique demonstration, and it ought to remove the reproach often levelled at our young men that their sceptical indifference to all matters spiritual has been carried too far, and it must be valued as a significant sign of the times that unmistakable indications of a revivalistic spirit and religious awakening are to be met with on all sides with the march of material progress in the country.

"Whether the channels adopted are by far the best must not trouble us for a moment so long as the depth and genuineness of the movement cannot be doubted. There can be but little room for doubt when ardent and youthful devotees of the type of the Swami have the possession of the field, and the harvest is bound to be plentiful when the workers multiply.

"The object of the meeting, as we view it, was to afford opportunities for emphasizing the religious revival, for to an ascetic, devoid of all earthly vanities and imbued with the teachings of the Gita, human praise and human censure are alike matters of indifference. We owed it to ourselves to hold a demonstration, not so much by way of honoring the Hindu who has explained Hinduism in the far West, but as demonstrating the value of the work, and the necessity of its development. Although somewhat late in the day we have no doubt this demonstration will bear excellent results."

The March number of THE METAPHYSICAL MAGAZINE will contain an article from the pen of this distinguished Oriental.

* "Selections from Buddha," by Max Müller, published and for sale by The Metaphysical Publishing Company. Cloth, 75 cts.

BOOK REVIEWS.

SWEDENBORG: With a Compend of His Teachings. Edited by B. F. Barrett. 320 pp. Cloth, 40 cts. Swedenborg Publishing Ass'n, Philadelphia.

This is the twelfth volume of the Swedenborg Library, and is a valuable compendium of the teachings of the greatest scholar of his age. The entire work is condensed into twelve volumes, pocket size, and contains excerpts from the writings of the master on all his favorite subjects. The world has scarcely yet awakened to a full appreciation of Swedenborg's legacy to mankind, probably owing to the fact that the tomes presented to the public containing the works of this author have heretofore been so massive. As the pith of the illustrious author's works is here presented in a most convenient, attractive, and concise form, the work is especially recommended to students and travellers.

MIND, THOUGHT, AND CEREBRATION. By Alexander Wilder, M.D. 16 pp. Paper, 10 cts. [For sale by The Metaphysical Publishing Co.]

As a refutation of the materialistic philosophy and an exposure of its fallacies, this brochure is excellent. The author shows conclusively that the mind is something wholly superior to and independent of the brain, or material organism — transcending matter, space, and time. In proof of this he cites the famous case of Dr. Tanner, whose intellect at the close of his forty days' fast was as vigorous as ever. Dr. Wilder also points out the inconsistency of those reasoners with whom it is the custom to decry metaphysics, but who invariably find it necessary to evolve a metaphysical system of their own to buttress and explain their theories.

SPIRITUAL LAW IN THE NATURAL WORLD. By Eleve. 192 pp. Cloth, $1.00; paper, 50 cts. Purdy Publishing Co., Chicago.

Metaphysical healing is explained in this little book in a manner at once accurate and simple. The author begins with a statement of the fundamental principles which underlie the philosophy of mind cure, and ends by giving full directions for treating various specific diseases. The chapters are arranged in the form of actual lessons, showing the universality and omnipotence of spiritual law, and proving that no sickness, sin, or suffering can befall those who clearly apprehend its nature and operation.

ANGER. By Aaron M. Crane. 16 pp. Paper, 5 cts. [For sale by The Metaphysical Publishing Co.]

This is "an analysis of the words of Jesus Christ concerning anger, as given in the Sermon on the Mount," in which are set forth, in brief form, some important points in the Master's teaching which elsewhere have been either overlooked or improperly interpreted. The author's rendering of obscure scriptural passages throws much new light on the subject.

DIVINE LIFE AND HEALING. By Eugene Hatch. 178 pp. Cloth, $1.00. Christian Science Publishing Co., Chicago.

This is a work of six lengthy chapters, the title of each being a quotation from the Bible. The text itself is also liberally enriched with biblical phrases and passages, betokening a profound knowledge and admiration of the sacred volume on the part of the author. The aim of this work is to explain the teachings and works of Christ from the standpoint of Christian science. It presents much valuable evidence, with quotations from various authors, against the use of drugs in the treatment of disease.

GOD'S IMAGE IN MAN. By Henry Wood. 258 pp. Cloth, $1.00. Sixth edition. Lee & Shepard, publishers, Boston.

This volume claims to give "some intuitive perceptions of truth," in a most attractive, pure, and elevated style. The new theology of evolution—physical and spiritual—is outlined in a reverent spirit which is both broad and progressive. These characteristics may be said to distinguish all of this author's works, but the present book is instinct with a spiritual vitality peculiarly its own. Modern scientific methods of reasoning on such subjects as relate to man's origin, nature, and destiny, are applied in a logical, practical, and popular manner.

THE IMMANENT GOD: An Essay. By Horatio W. Dresser. 35 pp. Paper, 30 cts. Published by the author.

This interesting essay was the second in a course of lectures delivered in Boston during the past year under the general title, "Talks on Life in its Relation to Health." The paper is designed to emphasize certain fundamental truths of the inner life on their practical side. It is a revised edition of the original lecture, and should prove helpful to all interested in the subject of which it treats.

TEMPLE TALKS. Vol. I. By One of the Magi. 51 pp. Paper, $1.00. Hermetic Publishing Co., Chicago.

These "Talks" are edited by W. P. Phelon, M.D., and are offered to those who "believe it is possible for the wisdom of the past to become once more a factor in the living energy of the present." They are sincerely and earnestly presented, and aim to lead thought out of the mists of illusion into the realm of the invisible real.